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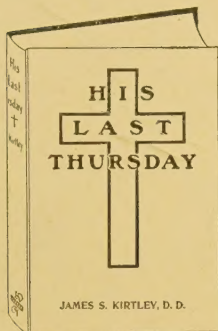
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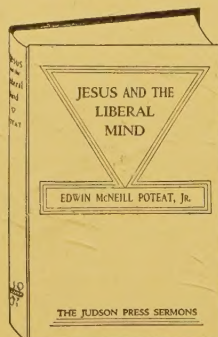
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Denominationalism

It is said to be a good thing occasionally to examine one's denominationalism. A friend and I were doing this the other day. He is as strong an Episcopalian as I am a Baptist. We finally agreed, each of us, that we are where we are ecclesiastically because we are satisfied; our particular denomination suits us better than any other. This may not be a highly conscientious position, but it is a common and a natural one—assuming that a Christian should place himself denominationally where he can most congenially and profitably live out the Christian life. And, strong denominationalists as we are, I believe that my friend and I would not hesitate to change to another communion if we thought there were good, sufficient, preponderating reasons why we should.

"Many Men of Many Minds"

There are several religious types, represented by the several larger divisions of Christendom. This is why a perfectly unified church is unthinkable and would be undesirable, and why it is so often insisted that if church unification were effected, a breaking up again into natural divisions, or denominations, would almost immediately begin. I am not by nature a ritualist, and the atmosphere and worship of episcopacy—or

Rome—would not be conducive to my spiritual peace and health. That friend of mine, on the other hand, would be as the proverbial fish out of water in the Baptist communion. Again, I am so much a democrat and liberal that I could never feel at home in an authoritarian church body like the Presbyterian or Lutheran. There are a great many persons for whom emotional worship has no appeal. This may seem to us a lack or deficiency, but it will be wasted effort to try to get them to enjoy the services of a Salvation Army hall or of a rousing evangelist.

Why We Are What We Are

Of course, other factors enter in. Prominently, family associations. It is unfair to say that the average Baptist is a Baptist because his parents were, nor is this true; yet denominationalism does run in families. As for myself, again, the fact that I have a Baptist ancestry stretching back ten generations is undoubtedly one of the things that hold me fast to the denomination. I should sort of feel that I was being disloyal to all those Baptist great-grandfathers and great-grandmothers of mine if I "transferred." Nearly as influential are the early influences of a church or Sunday school. Census-takers find hundreds of people putting down their church preference "Baptist," "Methodist," or "Congregational" for no other reason than that they attended in childhood a Sunday school of the one or the other denomination.

Conviction

We wonder how much conviction has to do with denominational placing. Perhaps not so much as formerly. Yet even today people are all the time coming from the other sects into our Baptist churches—as the Judsons and Luther Rice did a hundred years ago—because they believe that they will be truer to Christ as immersionists. Maybe the objects of assertive conviction have changed, and some men who in a former generation would have gone to the pillory for an ecclesiastical practice or theological tenet are now doing it for antiwar, or antialcohol, or economic reconstruction. The stickler for a religious form is being much criticized and condemned just now, yet I must confess that I have lots of charity and not a little admiration for such sticklers. The ill effects of it find their compensation in the strength of soul and moral stamina that accrue from standing firmly—even doggedly—for a peculiar doctrine or practice: transubstantiation, apostolic succession, the laying-on-of-hands, making Saturday Sunday, foot-washing, the unrighteousness of having buttons on one's clothing, or whatever it may be. Such lived-up-to conviction appeals. The sects here in America that are growing and flourishing are the ones that are insisting, that are making prominent the things they stand for.

Church Union or Church Unity?

While believing (personally; not as editor, not speaking for our denomination) that church union would be of no advantage to American Christianity, the writer of course believes heartily in church unity. How could he be a Christian and not? Our divisions are being blamed for a good part of the church's failure to save American society, to put up the kind of fight that it should against the many evils that so sorely beset American life. We doubt, however, if a united church would be more efficient or more aggressive. "Like a mighty army moves the church of God" is a good rallying sentiment, but notice that every decent army is organized into divisions. The point is that we shall be a united army, not a guerilla band, and not a mob. And when the American churches shall be thoroughly pervaded by the Spirit of Christ, which is a spirit of love and harmony and cooperation, they will accomplish Christianity's task for America, each branch, division, denomination, church endeavoring in its peculiar way and with its chosen methods. As I remember the big accomplishments of the Kingdom in the past have been the result of many Christian groups working not as one, but as several, here and there. There are dangers and weaknesses in collectivism, and we shall fear for the church if it listens to the popular cry of our day for this specific.

The Church's Oneness in Christ

In advocating church union the prayer of our Lord, in John 17, for the oneness of his following has sometimes been unfairly used; made to mean more than it does. Jesus would scarcely have had in mind in that solemn, momentous hour his church as an organization, or the machinery of its work. He seemed ever to have been little regardful of technique. Is it not rather a spiritual unity that he longed for for them, in him, in the Father? His followers were to find out for themselves how best they could do the Kingdom's work. He knew that organization and methods would necessarily change from age to age and land to land. His great disciple Paul conceives of the church as a many membered body, each part functioning by itself, yet in perfect coordination with the whole body, Christ (Rom. 12; 1 Cor. 12).

Historical

As a young man I was a devoted disciple of that great Baptist, George Dana Boardman, and accordingly much interested in his church-union propaganda. In his latter years it was a subject that fairly possessed him. All his speaking and writing centered around it. He looked for a united church in a near future. That was long ago, but the divisions and

sects are still with us. Yet there has been a come advance; many advances. Doctor Boardman's dream of a united church has—thank God!—many ways been fulfilled. Old sectarian animosities are passing away, and where they persist it is more as curious survivals or harmless backwash. In innumerable ways the denominations and churches are cooperating in Christian service, and so learning to appreciate and love one another. I have faith to believe that this will go on, but that instead of standardizing us all into a single sect it will result in being better Methodists and Presbyterians and Episcopalians and Baptists.

The Cheer of an Old Book

Among my books there is a two-volume edition of Silvio Pellico's *Le Mie Prigioni*. It is an old-fashioned book, that was much in vogue years ago. The leather binding is in green, the refreshing color, and I like to have it around—when I am inclined to complain at any ill fortune or to commiserate myself. It is the story of this Italian patriot's imprisonment through many years in various Austrian prisons, especially—for eight years—in the dreadful one at Spielberg, at Brünn. He tells of his sufferings. Yes; but also—and this is what gives the book its distinction and makes it a classic of European literature—how his cheerful philosophy and Christian faith enabled him to find delight and companionship in little things and confined experiences of a prison cell; in particular, a flower that persisted in coming up through a crevice in the stone floor. The flower like the man, was having a hard time of it, but one kept its loveliness, the other his soul. He watched it day by day, cherished it; it became to him almost a human companion and friend. In our times of depression, disappointment, frustration, or loneliness how much comfort and delight do you and I get from the little, commonplace, but nevertheless precious things of God's world? Do you want a solace, a diversion, a worthy distraction that will carry you away from your troubles or the drab monotony of existence? See if it is not near at hand, and not far off where you can't go. Emerson was a profound philosopher and a great writer, and we know how he took the plain Middlesex County countryside and elevated it into a great and wonderful universe abundantly ministered to his spirit and esthetic sensibilities. It did me good to read a few years ago Rose Wilder Lane's *Let the Hurricane Roar*, a story that plays out a fine young couple's large life in a little cabin on the barren Western plains. "Finding God in the Commonplace" has become hackneyed as a title for sermons and essays—but it is something like this that I have in mind.

the Roman Catholics and the Bible

Rather frequently letters come to us inquiring about the Bible of the Roman Catholics. Some of these letters show regrettable misunderstanding. The official Bible of the Roman Catholic Church is the Latin Vulgate. This is the work of Jerome (A. D. 345-420), done mostly when he was living at Bethlehem of Judea. The Old Testament he translated directly from the Hebrew, but his New Testament is a revision of what is known as the Old Itala, a Latin translation made either in North Africa or at Antioch in the early part of the third century. The Vulgate of course invaluable for critical Bible study. John Wycliffe's English Bible was a translation of the Vulgate, and large use was made of it by Tyndale, Coverdale and the revisers of 1611. English-reading Roman Catholics use the Rheims-Douai version, made by English members of the Church of Rome who were living as refugees in France, 1582-1609. It is not a different Bible from that ordinarily used by Protestants; indeed, its language is closer to our King James than Goodspeed or Moffatt. For example, in Matthew 1 we have "without him *was made nothing*," instead of "*was not anything made*" (ver 3); "the darkness *did not comprehend*," instead of "the darkness *comprehended it not*" (ver. 5); John's great verse 3:16 has "For God so loved the world *as to give*," instead of "*that he gave*"; and "*may not perish*," instead of "*should not perish*." In the words of the Lord's Prayer (Matt. 6) the only variation is "*supersubstantial bread*" instead of "*daily bread*." This awkward "*supersubstantial*" is simply a taking-over of the Latin word used in the Vulgate. The original Greek word was a difficult one to translate, and this was an easy way of getting around the difficulty. Where there are differences, the Rheims-Douai version is from a literary point of view inferior to the King James. This is admitted by Roman Catholics. The Old Testament of Roman Catholic Bibles always includes the Apocrypha, but there is nothing distinctive about this; nearly all the pulpits found in Baptist churches a couple of generations ago contained these same apocryphal writings.¹

Why Roman Catholics Read the Bible?

The assertion is frequently heard that the Church of Rome forbids, or at least does not encourage, the reading of the Bible. This may have been true at times and in places—the reason assigned being that the ordinary communicant is unable intelligently to

Catholic piety is fed upon the Bible, and no one can understand it (Catholic piety) who does not realize this fact. Indeed, there are facts of the Bible teaching which Catholics accept more literally and prize more strongly than do Protestants. But whatever the differences in detail, the agreements are far greater than the differences.—William Adams Brown, "The Church."

read it, which may have been true in the Dark Ages, when illiteracy was almost universal. Denial of the Bible to the laity was supposed to prevent heterodoxy. Here of course was one of the fighting points of the Reformation. Today and in America, so far as we can learn, the Catholic Church tells its members that Bible reading is one of the means of grace that they should not neglect. The preface of the Rheims-Douai New Testament before me (it has the *nihil obstat* of the *ensor librorum* and the *imprimatur* of Archbishop Hayes of New York) contains the following words, to which any of us good Protestants would gladly subscribe:

This edition of the New Testament is offered to the public with the hope and desire that it may find its way into all Christian homes and be a potent factor in encouraging the faithful to frequently read and meditate upon the Inspired Word of God. We will not undertake to state the many beneficial effects, the numerous graces and inspirations that result from a devout reading of the Holy Scriptures. In these days when everyone reads and when a great part of the literature that is published has a far-from-elevating influence on the mind and heart, what more effective antidote could be proposed than the perusal of those golden life-giving words of our Divine Saviour and of his inspired disciples as contained in the New Testament.

When the differences between one version of the Bible and another are so few and so unimportant, we Protestants wonder why the Roman Church is so insistent that her communicants shall use only an edition that she herself has prepared. Or are the reasons evident? Then, too, we criticize Rome for teaching her young people not so much the Bible as the Catholic religion out of the Bible.²

The English Bible of the Jews

The edition of the Old Testament—its title is *The Holy Scriptures*—commonly used by American Jews is a translation and revision prepared by a representative group of rabbis and scholars, and put out by the Jewish Publication Society of America in 1917. It is rapidly superseding the widely circulated Isaac Leeser version. The movement for a new Scriptures started in 1892, though work was not actually begun until 1908. The board of translation represented in particular the Jewish Theological Seminary, in New York, the Hebrew Union College, in Cincinnati, and Dropsie College, in Philadelphia. They make generous acknowledgment in the Foreword to the great Christian English versions and revisions ("such as the Authorized version with its admirable diction, which can never be surpassed, as well as the Revised version with its ample learning"). A careless Christian reader will notice scarcely any differences from

² Catholic education consists essentially in the teaching of the Catholic religion.—McGucken, "The Catholic Way in Education."

the wording with which he is familiar. In the Twenty-third Psalm, for example, the single variation is in the third verse, where the rendering is "He guideth me in straight paths," instead of "he leadeth me in the paths of righteousness."

Perhaps

In the early days of my career as a writer of Sunday school lesson notes one of the criticisms that came in—there were others!—was that I qualified too much; specifically, made too liberal a use of the word "perhaps" and the phrases "it is supposed," "it may be assumed," "it is said," and the like. The criticisms were well taken. Of course I was trying to avoid cocksureness. That is a sin not often to be charged against preachers; and I had been doing a lot of preaching; but when it comes to cold type, that you know will meet many deliberately searching and some incredulous eyes, one is inclined to be more careful, if not more cautious. In religion qualifications are always unsatisfactory, and in any writing they weaken the message you are seeking to convey. Perhaps belongs to the vocabulary of agnos-

ticism and "it may be supposed" gives an opportunity for doubt. The reader of religious literature or hearer of religious discourse reminds us that he already has plenty of doubts and loose-end truths; what he wants from us is fact and verified experience. If Jesus had constantly used that word "perhaps" and punctuated his sentences with brackets and interrogation-marks he wouldn't have appealed to us as he did and has, nor would they have believed him to be God's Son speaking for God. No matter how we understand by it, how good it is to hear the Old Testament prophets preface their messages with "The word of the Lord came unto me." You cannot get around that. Or how refreshing it is to our Christian faith to listen to Paul's "I know what I have believed," or John's "That which we have seen and heard" ("looked upon"—"handled") and declare we unto you." As I edit manuscripts for publication I am coming more and more to appreciate the force of that criticism to which I alluded, so much of my time must I spend deleting "perhapses" and those other phrases that may properly be only used and far between in a religious book or article.

A Child's Great Right—His Personality

By CHARLES C. TILLINGHAST, Ed. D.

Principal of the Horace Mann School for Boys, New York, and Professor of Education in Columbia University.
Member of the Board of Managers of the Board of Education of the Northern Baptist Convention

During the past twenty years many new attitudes and approaches have been discernible in the educational methods employed in the attempt to make it possible for all children to proceed to their highest and most satisfying development. Contributions to progressive thinking have been many and have come from varied sources. The educational philosopher, the psychologist, the child specialist in medicine, the psychiatrist, the social worker, the parent—each has helped us focus our attention on the many problems presented by growing children, and each one has given valuable suggestion as to sensible and helpful ways in which we may live and work with our boys and girls. Throughout our country progressive school men and open-minded parents have been actively cooperating in trying to interpret wisely and use sensibly the numerous suggestions which have come from all who are so keenly interested. Not the least significant of comparatively recent movements was the White House Conference, called by President Hoover, the purpose of which was to study carefully the needs of the children of America and out of this study to formulate certain specifically stated aims to which every right-thinking citizen ought to be quick to pledge and to give his support. These aims, brought together and

published under the general title of the "Child Charter," are so comprehensive, and so far-reaching in their import and in their possible outreach, materially affecting the well-being of every American child, that they should be seriously pondered by everyone who as parent, teacher, social worker, philanthropist, statesman, or administrative officer has a voice in the determining of conditions affecting the lives of children.

While my active interest is challenged by many of them, by all, the items in this remarkable document released by the White House Conference, I am interested in an informal discussion attempting to turn our thoughts to two statements: First, "For every child understanding, and the guarding of his personality a most precious gift"; and secondly, "For every child a dwelling-place, safe, sanitary and wholesome, with reasonable provision for privacy; free from conditions which tend to thwart his development; a home environment harmonious and enriching." I will use the phrase the general concept which I have in mind as follows: "Every child has the right, in home, school, to individual care as over against standardization."

It is at once clear that certain details in a c

can best be taken care of by a regularity of line which might logically enough be regarded as standardization. It is also true that the greater portion of such details fall within the category of physical habits. Each child should sleep at least a certain number of hours out of each twenty-four, should take care of bodily habits and needs with regularity and without fail, should engage in carefully supervised and controlled exercise, should give outlet to his normal play impulses, should eat correct food at proper intervals, and should build up systematic work habits, both intellectual and physical. This—and my thesis by no means exhaustive—is a standard regimen for every normal child. Of course it is at once recognized that even in these physical situations care must be observed to meet the special needs of any given child. A non-protein diet for one, no vigorous play for another, restraint in work for a third, more than the usual amount of sleep and rest for some unusual child—all these deviations point to the fact that we must not be bound to a standardization even in those cases where standards are most common and can most easily be accepted.

It is sometimes difficult for us to realize that in the case of emotional and intellectual reactions, or abilities, it is dangerous for us to think and act in terms of formulas of standardization. We accept willingly the dictates of a medical prescription which calls for a special diet for some child, but we shy away from a suggestion—even when made by one recognized as an expert—that children need to have individual spiritual attention. I use the term “spiritual” advisedly, for although in some of the actual experiences of the child it may seem that particular attention is being paid to the intellectual side of his life, the crux of the affair lies in the manner in which his spirit—emotional, psychic, and even mystic—is being understood and aided in development by those who are entrusted with his nurture.

It seems to be easy and natural to lean toward a belief that all children are alike and that what is good for one is good for all. Many unfortunate situations make their appearance as a result of this rather unintelligent assumption. Nothing can be more than that each child is an individual with his own intellectual capacities and his own emotional mechanism as well as a distinct physical organism. It would be absurd, let us say at once, to maintain that there are no common manifestations and integrating characteristics which should to some degree be present in the life of every normal child. Every child should be maximally thoughtful of others, respectful of properly constituted authority, open-minded toward truth, broad in his sympathies and understanding, possessed of as much information as is consistent with his age and ability, and possessed

especially of a keen desire to add to his store of knowledge. To these characteristics might well be added honesty of thought and action, together with thoroughness and industry in whatever of worth is attempted.

It is very common—and may be deemed inevitable—to find our routine of both school and home adjusted to what may be called the median of life. Many of our school programs—as is also frequently the case with the methods employed in our homes—are based upon the assumption that the best that we can do is to take care of the majority of the children entrusted to us. Such a position can be defended, or at least explained, on the ground of economy; and since it can easily be demonstrated that out of every thousand children picked at random many more than fifty per cent. of such a random sampling show no marked deviation from a norm, it does seem that the best school-keeping or the best home-making is that which gives satisfactory attention to this great proportion of child life at the median. It must be remembered, however, that in every school and in the homes of our country—even though not in every individual home—there are many children who do deviate from this norm or standard. They may stand out from the run of the group because they are excessively timid, supersensitive, overcallous, precocious, selfish, artistic, unimaginative, slow, quick, or because they show other personality or character idiosyncrasies. The contention of my thesis is that every child, not merely the average child, has a right to an aided and unthwarted development; and if we agree with the premise that the personality of the child is his most precious possession, then we should be keen to bend every effort to make certain that no standardization or regimentation of thought or action—common as this may seem to be in many of our social agencies—interferes to deprive the exceptional child of his right to a finely developed personality.

Modern educational philosophy has made and is making great progress in the understanding of the child as an individual. Individualized attention is the rallying cry of most of our forward-looking schools. It is not always that this philosophy finds its strongest expression in schools, for there are many homes where this same concept is dominant. There must be a willingness on the part of both school and home to cooperate in the attempt to understand the individual, and to act accordingly. That this is not an easy task will be attested by all who are honestly giving themselves to the service of children; but that it is a responsibility which must be accepted seems certain. A great deal has been written and spoken of late concerning the psychology of childhood and adolescence. While there is still much to be discovered and understood in this subtle and immaterial field, one

fact stands out clearly; namely, that damage of an irreparable sort may result from a blind following of set regulations for meeting every life situation of every child. Every problem is a new one, and every child is a different one. Of course there are patterns to follow, and desirable mores to be established, but we cannot hope to find the finest flowering of personality in an environment that does not take into account the innate differences of the boys and girls whom we are trying to guide.

Somehow or other those of us who are parents must be given the fine judgment to steer a careful course between two extremes—the one of paying no attention to the philosophical concept that there are personality differences, and the other of regarding as strikingly significant every oddity of action manifested by a given child. Certain homely suggestions may not be out of place at this point.

Even as it is true that when a baby cries there is probably some discoverable and remediable situation affecting the infant, so there are certain principles definitely affecting the emotional manifestations which in the older child may well be thought of as taking the place of the crying of an earlier age. What part do parents play, and what is the function of the home in this matter of “understanding and guarding the personality”? Psychologists and psychiatrists tell us, in unequivocal language, that a harmonious and well-stabilized home is the ideal environment in which to take care of the unusual personality. Where there is a severe and constant spiritual tension, where the nerves of the family group are so taut that the slightest deviation from a routine procedure is likely to cause something to snap, where there is the neurotic and fault-finding situation which is inevitably bound up with an unharmonious family life, there one is certain to find the average child unhappy, but the unusual child is constantly on the verge of a nervous and spiritual collapse. Those who are in any way connected with discipline problems arising in school know how often it is that a direct connection can be traced from a home where there is lack of harmony and happy comradeship to some violation of social custom of group courtesy. It would seem clear that one of the primary responsibilities of parents, in terms of the guaranteeing to every child the best development of his personality, is to make absolutely certain that the home is a harmonious one.

Patience with the questionings of children is an important factor in the protecting of personality. The questions of childhood are always interesting, always significant—and always hard to answer. Some indifferent, or thoughtless, parents seem to regard as utterly inconsequential questions which might give a valuable indication as to the trend of the personality growth. Thoughtful and intelligent attention to ques-

tions is a potent way in which to guide the development of the growing child. That such questions are sometimes baffling, or even startling in their departure from conventional approaches, or that an answer is not always immediately forthcoming, does not in the slightest invalidate the fact that impatient dismissal of difficult questions goes an unfortunate long distance toward the thwarting of personality that are different from the ordinary. A skilful far-sighted parent, even when he cannot easily answer to questions put to him, will at the same time that he tries to tell the child as much as he himself knows of the solution form a valuable opinion of the personality traits of the child who puts the question. It may sound paradoxical, but the unusual child can be recognized and understood by his questions to which there is no answer. The average child asks questions to which there are fairly ready replies, but the inquiries of the unusual child cannot be disposed of in offhand fashion.

With all the infinite variations present in childhood and youth, we should have a large measure of concern if we find boys and girls subjected to a program of regimentation that takes the raw product at the beginning of the nurturing process and at the end gives society a finished product each unit of which is indistinguishable from every other. The world needs certain conformities, to be sure, but there is much greater need for the preservation of the given differences which, inherent in children, are all too often reduced to a dead uniformity through the process of standardization. Let us have standards—let us make our median standard high—but let us not let anything above everything else, never fail to realize that personality is a priceless possession. Let us not thrust it in our children, and let us count no effort too exacting as we try to understand them. May we be certain that we do not countenance any machinery of regimentation that, while it makes our task the easier for the moment, will certainly make the result no less to be desired. Let us support no philosophy or practice that takes away from any child the right to individual care instead of standardization; the right to a home environment patient, harmonious, enriching and free from conditions that tend to thwart his development; and the right to a full understanding of himself and a steadfast guarding of his personality.

NOTE. Those who use this article of Doctor Tillinghast as a basis for a Program Meeting may find the following suggestions helpful:

SCRIPTURE PASSAGE. Luke 2:46.

TOPIC. “Jesus, the Questioning Boy.”

THEME. “A Child and His Questions.”

FOR CONSIDERATION. What do questions—or the lack of answers—reveal? What if we cannot answer the question?

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Jesus Teaches Neighborliness

By JOHN SNAPE, D. D., Los Angeles, California

Neighborliness is not a matter of latitude, but of altitude. Neighborliness is coextensive with humanity.

It is bounded on the north by human necessity, on the south by human sympathy, on the east by human opportunity, and on the west by human practicality. God is no respecter of persons—even of the most respectable persons. In the millennium there will be no aristocracy on the earth, and there is none present in heaven. We are not a mob—we are a family. Elijah under the juniper-tree had lost his sense of neighborliness, and so thought he was the only man left, while all the time God had seven thousand others who had not bowed the knee to Baal. Five of the Ten Commandments are prohibitions against unneighborliness.

I heard Eddie Cantor speak one day at a service-luncheon in the interests of the community chest in Los Angeles. He told this story. There was a Jewish boy in Brooklyn who was taken out with other Brooklyn boys one summer to a boys' camp. No body had ever taught this little Jewish boy the difference between right and wrong. So, feeling lonely in the night, he arose, quietly "snatched" two blankets from another boy's bed, rolled himself up in them, and went to sleep. The next morning the leader of the camp called this little boy to his tent and said: "Look here, kid, didn't you know that you stole the blanket from another boy's bed and made him suffer with the cold it wasn't right, and you weren't acting like a good sport?" "No, sir," said the boy, "I thought a thing was right if you could get away with it. I never thought of the other boy. I thought he would look out for himself and perhaps I had taken a blanket from some other fellow." So that at this little Jewish boy stole only one blanket!

That day Eddie Cantor (for he himself was the Jewish boy) had had his first lesson in neighborliness. And that was the reason he came down to our luncheon to speak in the interests of the community chest, and contributed liberally toward it.

When we engage in municipal and communal life, in education, in culture, in humanitarian projects, in the building of hospitals, in the support of eleemosynary institutions, in the filling of community chests, we are simply acting like good neighbors.

President Roosevelt spoke over a national hook-up recently in the interests of the community chests of our cities, and the burden of his message was, "Be a good neighbor."

The sin of the priest and Levite who passed the wounded traveler on the Jericho road was the sin

of unneighborliness. They were so engrossed with formal religion that they missed religion's chief expression. The sin of Dives was the sin of unneighborliness, in not realizing that the licking dogs were better neighbors than himself to the sore-encrusted beggar who daily lay at his gate. He never thought of his own five brothers until it was too late. The sin of the nations who take their places like goats on the left of the King was the sin of unneighborliness, not seeing in naked, sick, and imprisoned neighbors the likeness of their Lord, and who therefore must say to them at the last: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

The three great arraignments of sin set against men in the Bible are arraignments for not believing (John 16:8, 9), for not loving (1 Cor. 16:22), for not doing (Matt. 25:45).

Many people plead guilty to the first two arraignments who deny the last. The religion of many men lacks faith and love without lacking deeds. The substitution of philanthropy for Christianity is a common sin and a common blunder of our day. It was likewise a sin and blunder of the day of Christ. Pharisaism, with "overstrained scrupulosity," applied the law to garden-herbs but overlooked weightier matters. It tithed "mint, anise and cummin," but neglected neighborliness—"judgment, mercy and faith." And Christ said, "These ought ye to have done without leaving the others undone."

The Jews swallowed a camel when they paid Judas the price of innocent blood; they strained out the gnat when they refused to put the money into the treasury.

The damning sin of the human heart is the sin of not believing; the amazing sin of the human heart is the sin of not loving; the subtlest sin of the human heart is the sin of not doing—and that's what makes it fascinating.

A great surgeon of Edinburgh was summoned to perform an operation on a down-and-out "bum" of the streets. He was dirty and ill-smelling and crushed. He had been run over in the street. The clinic of young doctors and medical students gathered about the poor fellow in the operating-room, laughing, joking and cracking puns.

The great surgeon himself was in a jocular mood, and as he donned his gauze mask and rubber gloves winked at the clinic and said, just before his assistant administered the anesthetic, "*Fiat experimentum in corpore vile.*" But he was not prepared for the re-

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The Pastor and Christian Education¹

By ALBERT W. BEAVEN, D. D., LL. D.
President of the Colgate-Rochester Divinity School

Christian education is presenting a new opportunity and a new responsibility to the pastor. It offers to the church a chance to take a distinctly forward step in efficiency, but this step cannot be taken unless the pastor appreciates the values involved and will lead in the movement to secure them. We refer to the present-day movement to unify all the teaching functions of the church in one program, with the pastor—in a sense—as the center.

It offers him a chance to make his leadership gifts more available to both old and young—if he has the knowledge and will do his part. It offers him a new effectiveness for his preaching gifts, for his sermons may become a most important part of a unified program that is properly conceived. It offers him a splendid way out of the dilemma, sometimes very real, where the church school is thought of as the competitor of the church, and where he frequently finds himself unable to harvest as he should the results of the work done in the educational branch of the church—of which he is the ostensible leader. It offers the church a relief from overlapping and competing programs, with different objectives, different sets of literature, and different backers.

Whatever these values are, however, they can come to a church only if the pastor sees and wants them, and will cooperate whole-heartedly to secure them.

The plan to organize the work and life of a church as one function, thought out by one representative body in the church, and carried on as one coordinated program of life development, beginning with childhood and moving on through to maturity, has come to those who have been giving their thought to Christian education as the best answer they know to the largest number of the problems connected with church work today.

We suffer from a wrong tradition in religious education. The Sunday school started outside the church and was at first only grudgingly admitted into it. Even today, when almost every church has its church school, many pastors look upon it as the special interest or fad of those who work in it. In many churches, also, church officials treat it as a part of the work but separate from the church itself, to be held responsible for its own support and for working out its own plans and objectives. In turn, many church school activities have seemed to compete with the church. Children attend the school but feel no

interest in attending church, and some of the organized classes become almost a substitute for the church.

This bad tradition was not cured, was sometimes even accentuated, with the coming of local church directors of religious education. At times the effect of this doubling up of the church staff was to make the pastor feel more than ever that he had little responsibility for the work of religious education, to make the director of religious education feel that he must build up his own plans and his own supporters without reliance upon or cooperation with the pastor. While there were notable exceptions, a number of places where the religious educational work seemed to grow more separate and competitive was sufficient to make the pastors complain, and to cause innumerable new problems.

As prosperity, with its possibility of a multiplicity of staff, made some of the competitive tendencies more acute, so the depression, with the staff cut down to the pastor alone, has made us all able to see the task without the confusion of personal feelings.

The main thing which we see is that the objectives of various leaders desire to achieve in the lives of people are just the same. We want people, whether young or old, to take the attitudes toward God and men that were taught and exemplified in Jesus Christ. We need to use instruction in classes, preaching from the pulpit, evangelism by the individual method or in group discussions, reading courses, worship, music, athletics, community service, and social programs. It is our selection of any one—or all—of these means that depends not on whether we are church workers or Sunday school workers but on which of them is useful in gaining the ends we all want. We can see, therefore, why it is natural to think of the whole program as a unit and to ask that it be all thought out together, for any local church, by a group that includes the leadership of all these types of work.

One proposal is that a church shall have the board of deacons create subcommittees to be responsible for various sections of the program—such as a subcommittee on children's work, another on young people's work, a third on adult work—but the work of all three subcommittees to be harmonized by the board of deacons.

A second suggestion is that instead of the board of deacons being asked to undertake this supervision a central governing board of the church be elected to carry up the work and coordinate it. This suggestion also that the work would need, in addition to the subcommittees previously named, one on finance

¹This is one of a series of articles provided by the International Council of Religious Education as a means of making effective the current emphasis on rethinking the church, under the slogan "The Church Presses On!"

equipment, a fifth on leadership education, and a sixth on community relationships.

Whether we adopt this or some other form of organization, however, the point is that the idea of unifying the work of the church into one program is essentially sound, a forward step which the church can take more easily now owing to certain staff situations and financial needs; and that if it is to be done, the pastor is the one to inaugurate it.

There are other tendencies also in our modern church and educational life that will cause the wide-awake pastor to see in this a possible and wise step. We have always had two schools of thought in the church—one emphasizing evangelism, the other education; one stressing conversion, the other training. As is usually the case, we now know that it is not "either or," but "both and." We cannot expect growth if there is no real life in the individual by personal commitment to Jesus Christ. But to get that personal decision we need preliminary training, and after that much supplementary training. It is absurd to assume that because a person has decided

to follow Jesus Christ he automatically becomes possessed of as full an understanding of God's will as is necessary for his full development and career as a Christian. He has just started, and he now needs ready spiritual culture. A simple reference to Jesus and Peter will suffice to illustrate. Peter had left all to follow Jesus. He had made the big choice. He had also had the benefit of closer contact with Jesus than have any of our converts. He had advanced to a position of leadership in that Christian group which would outrank the chairman of the board of deacons or the leading layman in one of our modern churches. Yet on one notable occasion when he assumed to decide for Jesus what Jesus should do, the Master replied: "Get thee behind me, Satan; for thou mindest not the things of God, but the things of men." Long, hard, and bitter experiences were ahead of Peter in his training, and it is so with any mature Christian life. Our assumption that making a profession and joining a church puts a person as far ahead in his growth as we need to feel responsible for carrying him partly accounts for the fact that our church rolls are cluttered up with the names of so many who neither attend nor support the church, and whose interest in its objectives is not sufficient to induce them to keep the church informed as to their present address."

The emphasis on adult education that is a feature of our time is another factor which the pastor should consider. We now know that older people can learn as well as the young. Other institutions are going to prefer to instruct them, and some of these offers will result in misleading them. It is possible that our adults will have more leisure for such education. In

any case the church is offered new opportunities, if only it is ready to meet them constructively. Why should not such a broad program as we have indicated include mid-week discussion groups on Kingdom problems, parents' classes, evening Bible and mission-study classes, religious dramatics, training in great church music, week-day religious education, vacation church schools and many other types of training?

Our religious education program is being challenged as to its effectiveness in actual character formation. We are told that our church school pupils do not show a higher moral code or social consciousness than those who have not had church training. Whether we accept these strictures as accurate or not, we cannot escape the perfectly natural expectancy that people have—in view of our professions—that we will produce personalities far above the average in their moral ideals and sensitiveness to social wrong. We must admit, also, that even we have been disappointed at the social inertia of many church people. In some cities and states where we have the largest proportion of church-members one finds the highest ratio of illiteracy, poverty and crime; the lowest efficiency, and the least resentment against social injustice and racial wrong. In many a church there exists almost no sense of responsibility for achieving the great objective of promoting the kingdom of God on earth.

Furthermore, we know that children and adults learn by doing. It is actual living experience that changes persons. How much more effective then our work would be if for young and old alike class work and church services were related directly to projects in community service, some inquiry into local needs, some concerted attempt to raise the standards of life and moral thinking in school, business, and political life. The Good Samaritan is interesting as a historical figure, but his effectiveness for making Christian character today is proportionate to similar neighborly experiences in which our pupils actually engage.

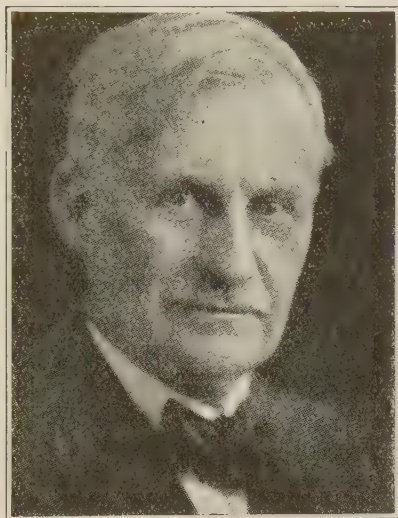
Perhaps the key to a far more effective church life is a different concept of our work—a concept a bit more realistically educational, a better mixture of precept and practice.

We believe also that pulpit work would gain in reality and applicability if it were thought of more as teaching and less as pure exhortation. Jesus was known as a teacher, his followers as disciples or learners. If a pastor were to sit in the midst of a group representing all the church organizations, thinking through with them the real objectives common to them all, trying to reappraise the methods used toward achieving those ends in the lives of old and young, is it not possible that he could see new meaning and depth for his sermons; feel a new fellowship with all

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Marion Lawrance: World's Sunday School Statesman

By W. EDWARD RAFFETY, Ph. D., D. D., Redlands, California



A successful salesman he was, a senator he could have been, but God had greater work for him than selling merchandise and making laws. His closest friends often remarked: "Marion Lawrance, with his commanding personal appearance, his matchless platform ability

and his keen, logical, versatile mind, had he set himself for a political career might have gone to the top." And it was true. His every message was thoughtful, constructive and convincing. He was a master of men and assemblies, a great executive; dignified and strong, yet as kind and gentle as a child. At his memorial service he was rightly called "The world's greatest Sunday School leader, the International Greatheart."

Born at Winchester, Ohio, October 2, 1850, he was educated at Antioch College, made famous by Horace Mann. This institution honored itself by bestowing on Marion Lawrance the degree of LL. D. in 1923. He died at Portland, Ore., May 1, 1924, while on his last and an altogether too strenuous Sunday school campaign. He often remarked, "When my time comes I want to go with my harness on." As Doctor Weigle said, "He was still pulling."

It was a never-to-be-forgotten moment, at my editorial desk in Philadelphia. My secretary had placed that morning on top of the pile of opened mail a birthday letter from Marion Lawrance, signed "Faithfully yours" in the well-known purple ink. Just beneath it the telegram announcing his sudden home-going. I was stunned and speechless. I had looked forward eagerly to an office next door to his on the fifteenth floor of the Mallers Building, Chicago, for he more than anyone else had persuaded me to accept the position of editor of the new *International Journal of Religious Education*. When, however, I went to the International Council instead of next door, his very office—as he had left it—was assigned to me. It was indeed a sanctum, a sacred place. Often I humbly

and fervently prayed that I might be as faithful as he to the Sunday school cause. Exactly twenty years before, in that same city when I stood at the place of a life-work decision, Marion Lawrance had spoken to me through the printed pages of his first book and caused me to invest my life in religious education. How I missed his counsel, inspiration and friendship while I was editor there in Chicago! Year by year his very desk seemed to say to me, "Carry on, my son, carry on!" All the early numbers of the *International Journal* contained montages of messages from his writings, personal gratitude, on my part, or that he might yet speak.

When Marion Lawrance talked about the Sunday school he knew what he was talking about. He was taken to Sunday school at the age of three, and grew up in the Sunday school. He took the Washington Street Congregational Sunday School, Toledo, Ohio, as a small mission school and made it one of the best-known, most-efficient schools in the United States. He served as general secretary of the Ohio State Sunday School Association for ten years, then became general secretary of the International Sunday School Association, into which he literally poured his life for twenty-five years. During part of this time (1910-1914) he also served as general secretary of the World Sunday School Association. He probably made more Sunday school convention addresses, reached more people, over a wider area, in this and other lands, than any man who has ever been identified with the work.

He was sometimes called "The man with a million friends"; and again, "A millionaire in his friendships." For into every city, state, or nation where he went he made friends, winning them not to himself alone, but to the great Sunday school enterprise. He fully agreed with the man who said, "To have friends, you must be one." It was through him that some of America's industrial leaders were won for organized Sunday school work: Heinz, Wanamaker, Warren, Hoover, Hartshorn, Stockham, Danforth, Weaver, Peppercorn, Campbell, Wells, Hamilton, Gibson, Kraft, Colgate, for example.

During the strenuous months when the International Sunday School Association (before 1872) and the Sunday School Council of Evangelical Denominations (1910) were in process of merging he worked with the Committee of Reference and Counsel, of which I was a member, to represent his own organization, the International Association. At every meeting he was open-minded, reasonable, cooperative

¹ One of a series of appreciative sketches of "Sunday School Leaders I Have Known."

When these two great continent-wide organizations were merged into the International Sunday School Council of Religious Education, at the Kansas City Convention in June, 1922, no one in that vast convention of seventy-five thousand delegates was happier or more optimistic than Marion Lawrance. He was made consulting general secretary for life. Even with impaired health he traveled on an average of twenty thousand miles a year—investing years of marvellously fruitful service for the Christian education of America's childhood and youth. Only a few weeks before he went away he wrote—underscored—in his diary, "I want to make the remaining years count as never before."

He was the author of several books, the best-known being *How to Conduct a Sunday School*, *Housing the Sunday School*, *The Sunday School Organized for Service*, besides many pamphlets and magazine articles. As I remember Lawrance, the following characteristics stand out: Simplicity of life, nobleness of purpose, sincerity, neatness, patience, and faith in men and Christ. He had conviction and courage, and a willingness to work to the very end in the cause he so efficiently served. He was a radiant Christian. He never stooped to cheap talk or cheap politics. He was no "hot air" specialist on the platform or in private. He meant what he said and said what he meant. His sincere motive backed sincere message. He traveled much, but was no bearer of tales. His associates would trust him absolutely, and they did. Confidences reposed in his soul were sacred and safe. The popularity accorded him, the world over, would have checked the character of many a man. Profuse praises were merely put a prayer in his heart to be more cheerful and useful.

The schoolboy "Manie" Lawrance wrote in an early diary: "To be great is to live, not for yourselves, but for the good of others." So lived Marion Lawrance, the best-known and best-loved Sunday school teacher of his day.

Key Verses for the March Lessons

By Colena Michael Anderson, McMinnville, Oregon

MARCH 1. *He that abideth in me, and I in him, the same beareth much fruit.—John 15: 5b.*

"He that abideth in me," said our Lord,
"The same beareth fruit in abundance."

Glibly we say it again, word for word.

But still we abide where hate's weed chokes
out love,

Where jealousy greens each blue sky;

Still we are deaf to the songs from above,

And go on our way wondering why

Our lives are so mute,

Our harvests so meager of fruit.

MARCH 8. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10: 27.*

Thou shalt love thy neighbor as thyself.

A golden text indeed!

The smallest child can say each word,

Nor give it any heed;

And we who are older sometimes, too,

Make it a formal creed,

The while we choose "the other side"

That screens our neighbor's need.

MARCH 15. *If we ask anything according to his will, he heareth us.—1 John 5: 14.*

ACCORDING TO HIS WILL

If we ask according to his will

He heareth us.

But how often do we use this phrase,

According to his will?

How often do we plan our days

According to his will?

How often do we choose our words,

Our friendships make—or his or hers—

According to his will?

How many times we lose our way,

And grope through darkness deep and still

Because we have not learned to pray

According to his will!

MARCH 22. *Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matthew 6: 33.*

Envious are we of treasure,

Be it gold or gem.

All a monarch's worth we measure

By his diadem.

"Could we sail to far-off places

We should also find

Sapphires, rubies. . ." Our tongue races

Far beyond our mind.

If we were not half so mad,

We'd hear Jesus say,

"Greater treasures shall God add

When you seek my Way."

MARCH 29. *They shall come from the east and the west, and from the north and south, and shall sit down in the kingdom of God.—Luke 13: 29.*

*From the east and the west, from the north and the south,
To sit in the kingdom of heaven.*

That means brown men and yellow and black men about,

That means tall men and short men and lean men and stout

With some from across the seas seven.

From the east and the west, from the north and the south!

How narrow our own friendships seem

In the face of these words which include everyone

Who shall rest in the Lord if his race be well run!

How long must we hinder that dream?

Starting a Home Department

By MARY M. CHALMERS

"I have been asked to organize a home department in connection with our church school. I have studied carefully the sample packet of materials, but would be glad to have further light upon my duties and how to prepare myself to discharge them. Can you suggest a book that I should read?"

The above is from a letter recently received, a letter it was a pleasure to answer. Let me say at the outset it is my conviction that the home department, or extension department, can become an important factor in the life of any church.

You ask what are the duties. The first duty of a home department superintendent, as you yourself have sensed, is preparation. Then will come the organizational set-up; the selection, training and continued supervision of the visitors; the visitors' conference; program planning, and provision for special meetings.

The superintendent should have clearly in mind the purpose for which this department exists. Fundamentally, this is the same as the purpose of the church school. If the school exists solely, or even chiefly, to get as many people as possible on the roll, then that is likely to be the purpose of the department. Much thought has been given to this matter of the aims of Christian education, and you can see how essential it is that you decide what it is you are going to undertake. A brief statement of the scope and purpose of Christian education is the "Seven Comprehensive Objectives." The first step in preparation would then be a study of these objectives. You will ask yourself, How does my church seek to accomplish these objectives? And, if I have the same aims in this work, must I use the same means? For this initial understanding of the task you are undertaking you will find it indispensable to have before you a copy of *Standard B for the Sunday Church School* (25 cents). Here you will find the objectives, stated in question form: Helping individuals to know God and Jesus Christ their Saviour; to grow in Christ-likeness; to support the church; to promote the Kingdom throughout the world; to acquire an understanding of life in Christian terms; and to come to know and love the Bible. The church school seeks to accomplish these ends through *worship, study, fellowship and service*. Just as soon as one begins to think of the home department in these terms its importance becomes apparent and ways and means suggest themselves. A good book to read is Herbrecht, *The Extension Division of the Church School*.

Having prepared yourself, your next task will be to organize your department. Your choice of visitors

will be definitely influenced by what you have decided is to be your aim. The visitor differs from the church school teacher in that here the class is several classes each containing one person. You should not look upon the visitor as simply a messenger-boy—a deliverer of messages and collection service.

You will plan a workers' conference that at first will hold frequent meetings, but after the plan is launched, only once a quarter. Workers' conferences require very careful preparation. There should be a devotional period, followed by a business meeting at which the visitors will be expected to make written reports. These reports should show the number of calls made, literature distributed, and money collected and the type of service rendered.

Mrs. Smith will report somewhat after this fashion:

"Mr. A—— is bedridden. He and his wife used to come to our church, but since he has been ill people had neglected him, he said. He was bitter. I reported the case; you took it up with the deacons, and one of them agreed to drop in to see Mr. A—— every week. His whole attitude has changed. He and Mrs. A—— are eager for the quarterly. They follow the daily Bible readings with interest."

"Mrs. B—— is a young mother. I got the home department superintendent to call on her and explain how she could help her Bobbie with his Sunday school lessons. Mrs. B—— is going to join the mother's class, if we decide to start one—as I hope we shall."

"Miss C—— is old; cannot see very well. The women's Bible class bought her a large-print Bible and now she tells me she reads it every day."

"Mrs. D—— has an invalid daughter whom I never leaves alone. They live next door to Mrs. E—— and across the street from Miss F——. None of these four is able to get to church, so the pastor and deacons are going to have a communion service in Mrs. D——'s home for them all."

"Mrs. G—— is sad and lonely. I think she needs a little company to cheer her up, so the Philatheas are to have afternoon tea at her house next week."

These reports are important, but if the home department has a hundred or more members you will find it necessary to separate into several divisions with a chairman or assistant superintendent for each division. A help to the understanding of men and women that the visitors might read is *A Study in Adult Life*, by Soares.

It remains to mention program planning and special occasions. Map out a program for the year ahead, making place for social gatherings, Rally Day,

pecial church occasions. As the work of the department expands it will become possible to plan not only the house-to-house type of service, but also for some department classes, meeting at other than the Sunday school hour.

One last responsibility I'd like to speak of as yours; to name it will be to have you agree with me that it is important. It is this: it is your job to see

that your department is a loyal part of the greater whole, the church, and an integral part of the church school. Under your leadership your visitors should be on the lookout for new members for the Sunday school and the church.

It is a rich and varied service that is opening before you. Do not let its possibilities daunt, but rather challenge you to larger service.

THE ORGANIZED CLASS



Amoma Bible Class,
Calvary Baptist Church,
Charleston, W. Va.

The Amoma Bible Class, Calvary Baptist Church, Charleston, West Virginia

This class recently celebrated with interesting exercises the thirtieth anniversary of the service of W. E. Dollman as their teacher. Mr. Dollman's teaching ministry has meant much to the Calvary Baptist Church. Many have found Christ as Saviour through his teaching and example, and at the present time ten of the class' graduates are engaged in the work of the school as officers or teachers. Among the statistics presented at the anniversary were the following, for the thirty years: Contributions—to missions, \$1,750; to charity, \$1,160; to the Sun-

day school, \$2,380; to the church for building and repairs, \$860; for furnishings, \$730. There have been 1,440 study sessions and 356 business meetings; 320 members have united with the church, five have become ministers' wives, and one has gone as a missionary to China. The average attendance for the three decades has been fifty, and there have been 4,280 visitors. More than 12,000 visits have been paid by visiting committees, and 1,750 gifts of flowers have been made. In the group picture the pastor, Rev. Charles H. Harrington, is seen standing at the left; Mr. Dollman is seated at the right; C. E. White, the general superintendent of the school, stands behind Mr. Dollman, and at his side is the assistant superintendent, Homer Cavender.



W. E. Dollman,
Teacher of the
Amoma Bible Class,
Calvary Baptist
Church, Charleston,
W. Va.

Why I Pay My Church Pledge Regularly and Weekly

Because it is the plan suggested in Scripture: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2).

Because it is convenient for me. I go to church every Sunday and it is easier to take my weekly payment with me than to try to remember to send the treasurer a check every month or every quarter.

Because it is convenient for the treasurer. I am jealous for the good name of my church and want to



Pearce Bible Class,
Marietta, Ohio

do my part in making it possible for the treasurer to pay all bills and make all remittances for benevolences promptly.

Because when I pay weekly it helps to avoid the necessity for borrowing money to carry on current operating expenses, both in my church and in the offices of the benevolent agencies.

Because I receive a weekly blessing from the services and from the pastor's sermon, and I like to make a weekly offering in return therefor. As the old deacon said, "Preachin' that ain't paid for don't sound good."

Because I believe that giving is a part of worship, and when I fail to join in this part of the service, I miss something of the blessings of worship.—*Calendar of the Malden, Mass., First Church.*

The Pearce Bible Class, First Baptist Church, Marietta, Ohio

This notable class certainly has a remarkable teacher, the woman whose name it bears, Miss Selina P. Pearce. She has been a Sunday school teacher for sixty-five years, and has taught this particular class for fifty-five years. Although she celebrated her ninetieth birthday—she was converted at the age of nine—at the end of the year, she is vigorous in health, retains a clear and active mind, and is alert to all the interests of the Kingdom. She attends regularly the services of the church as well as the sessions of her class. Her fine Christian influence has been reflected in the lives of hundreds of women who have belonged to the class through the years. In addition to her Sunday school work, Miss Pearce was a teacher in private and high schools for forty-three

years. In the group picture she is seen sitting in middle of the front row. The Pearce Class has ninety members. It is said to have been the first Bible class in the state regularly to organize.

A Child's Great Right—His Personality

(Concluded from page 70)

children ask? Are children's questions ever senseless? In what ways do you want your child to be like other children? How can the home counteract the tendencies of the school to pour all children into one mold? How does a harmonious home affect personality development? What is personality?

For further suggestions consult "Child Study" for January, 1933, and February and November, 1934, and "Children and the New Day," by Glover and Dewey.

The Pastor and Christian Education

(Concluded from page 73)

others who were working on the training program, and both become inspired and himself inspire others by his grasp of this larger and more unified program upon which his church was entering?

It seems to us at least that this is a possibility, challenging as to capture any pastor's imagination and worthy of sane experimentation, to see if it may not be the next step in advance for his church.

Lesson Topics for April

- April 5. JESUS INVITES ALL PEOPLE. Luke 14.
- April 12. JESUS TRIUMPHS OVER DEATH. (East Lesson.) Luke 24: 1-35.
- April 19. GOD, THE FORGIVING FATHER. Luke 15.
- April 26. JESUS LOOKS AT WEALTH AND POVERTY. Luke 16.

RECENT BOOKS

Order All Books from The American Baptist Publication Society

TIMES APART—WITH GOD. By Charles S. Detweiler. The Judson Press. 272 pages. Price, 45 cents.

For eight consecutive years *A Quiet Talk with God Each Day*, a daily devotional book, which was prepared by the late J. Sherman Wallace, was issued from The Judson Press. The little volume had a remarkably large sale and became precious to a large number of Christians, who used it in their private family devotions or as a Bible study handbook. The present booklet is not intended to continue *Quiet Talks*, but rather to take its place and accomplish a similar ministry. It has been written by one of our prominent denominational workers,¹ whose experience as a pastor, missionary, and missionary secretary renders him thoroughly acquainted with the spiritual needs, ambitions and devotional requirements of the people in our churches, church schools, young people's societies, and other organizations and groups. It is based on the daily Bible readings recommended by this denomination.

ONE WAY STREETS. By Arthur Osborne. The Judson Press. 213 pages. Price, \$1.00.

This is not a volume of sermons. The author designates them "talks"; we would say "essays"—and might call them "essays" at that. They were originally delivered to groups of young people in Charleston, W. Va., where Mr. Osborne is a successful practising civil engineer. His hobby is religious education; in particular, work among young folks. His point of view is that of the Christian laymen of the business and professional world. The homely, genial philosophy and Christian good sense of the chapters will appeal to readers of all ages.

TO DRINK OR NOT TO DRINK. By Sidney A. Weston. Pilgrim Press. 70 pages. Price, 25 cents.

One of the puzzling problems that we face in our Christian education program today is lack of interest on the part of young people as well as adults in all that pertains to intemperance. This makes all the more welcome a brief discussion course of the type which Doctor Weston has given us in this little book. The chapter headings are: I. Facing the Problem. Does Alcoholic Liquor Make a Person Happier? Does Alcoholic Liquor Make a Person More Efficient? IV. Effects of Alcoholic Liquor Upon the Community. V. What Does the History of the Race Teach Us? VI. The Issue for the Individual: Moderation or Total Abstinence? VII. The Issue for Society: Control or Elimination of Intoxicating Liquor? VIII. Bibliography on the Liquor Problem.

THE EPISTLES OF PAUL TO THE THESSALONIANS. An Exposition. By Charles R. Erdman. The Westminster Press. 1935. 101 pages. Price, \$1.00.

In the words of the author, "These two brief letters are of profound interest to all who are seeking to solve the practical problems of life, or looking for light in the spheres of the spiritual and the divine. They make their most arresting appeal, however, to persons who are concerned with the evangelization of the world, for these are the earliest missionary documents extant. They embody the spirit and message of primitive Christianity. By them is disclosed the secret of the present transforming power of Christ. In them is found the inspiring prediction of the future universal triumph of his cause."

GOD IN THESE TIMES. By Henry P. Van Dusen. Charles Scribner's Sons. 194 pages. Price, \$2.00.

Written in a philosophical strain, discussing modern life and thought, and then the message of God for such an age and for society's crisis. One section of the book treats of "The Gifts of Personal Religion"—vision, insight, radicalism and faith. The last two chapters deal with communism.

THE NEW COLLEGE GRAMMAR. By Mason Long. Ronald Press Company. 1935. 519 pages. Price, \$3.00.

A complete handbook for home study, for quick reference in the office, and for anyone who may have forgotten fine points in English and wishes to refresh his memory.

Jesus Teaches Neighborliness

(Concluded from page 71)

tort that dropped immediately from the lips of the dirty fellow of the streets. He too could talk Latin. He was an Oxford graduate; he had seen better days. This was what he said: "*Pro corpore vile Jesus Christus mortuus est.*" And thus the great surgeon learned that no service is secondary, if only it is done in the name of Jesus Christ. He had caught a new conception of neighborliness.

Henry Drummond was not right in declaring that love is the greatest thing in the world, despite the picturesque and beautiful way in which he expanded his truth, wrote about it. Love is not the greatest thing in the world—holiness is. The grandest conception that God can have of man, or man of himself, is perfected character. Love will inspire one to pursue holiness, but it is after all only the bridge over which we pass into the holy estate. The loveliest peak in all that park has this title engraved upon it: "Neighborliness."

INTERNATIONAL SUNDAY SCHOOL LESSONS IMPROVED UNIFORM SERIES

(First Half of a Six-Months' Course.—Studies in Luke)

FIRST QUARTER, 1936: JESUS MEETING HUMAN NEEDS

AIM. From a study of Luke's Gospel to learn the love, sympathy, and helpfulness of Jesus in meeting human needs; to set forth the ways in which he meets these same needs today; and to inspire his followers to service for others in the name and spirit of Jesus.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1934, by the International Council of Religious Education and are used by permission.

LESSON IX. MARCH 1. WORSHIP AND WORK

Luke 9. (Verses printed, Luke 9: 28-43a)

GENERAL THEME: VISION AND SERVICE

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: 2 Peter 1: 16-21

KEY VERSE: He that abideth in me, and I in him, the same bringeth forth much fruit.—John 15: 5

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God.

in many ways, the Christian has way service revealed to him and hears the of the Master's need of messengers workers.

At the Threshold of the Lesson

"If we are to see anything of the glory of Christ, or of Christ in his glory, we must go apart with Christ."—A. Davidson.

"In this world every mountaintop of privilege is girded by the vales of low duty."—Henry van Dyke.

When a man boasted to D. L. Moody that for five years he had been living continually on a mount of transfiguration, the evangelist inquired how many times he had led to Christ during the year. When he replied, "None, so far as I know," Mr. Moody's rejoinder was, "Well, we don't want any of that sort of mountaintop experience."

The most precious fact of this transfiguration narrative is contained in verse 36. Jesus did not fade away into the cloud as Moses and Elijah; nor has he ever appeared from human faith-sight. "Jesus alone." But it is enough that he has been with him.

The Lesson Before Us

The account of the Transfiguration of the cure of the epileptic boy is found also in Matthew 17: 1-20 and Mark 9: 2-29. There are few variations, though Luke alone mentions the conversation about Christ's "decease," and that "and they that were with him were heavy with sleep" (ver. 31, 32).

1. THE MEANING OF THE TRANSFIGURATION

The Twelve were being trained only in Jesus' doctrine, but also in His life. That they—through their three leading representatives—should have this experience was an essential part of their training.

A Bible Message for Every Day

Monday. Jesus in Prayer. Luke 9: 28-36. Private prayer is of course a *sine qua non* of the Christian life, and public prayer is edifying, but try sometimes praying in the company of two or three of your intimate friends.

Tuesday. Jesus in Service. Luke 9: 37-43. Will it not be a sign that we are like our Saviour if people keep coming to us for help, with their problems, troubles and needs?

Wednesday. Peter's Vision. Acts 10: 9-20. Contrasted with that vision on the mountain, this seems rather common; but it is well for us sometimes to behold the common things of life vision-illuminated.

Thursday. Paul's Vision and Call. Acts 16: 6-10. If you cannot see your Saviour's beckoning hand and hear his calling voice in your fellow men, he is not likely to reveal himself to you at all.

Friday. Love and Service. John 21: 5-17. The Italians have a proverb, "If you say A you have to say B." If the Christian says "I love" to Christ, he must go on, "I serve."

Saturday. Prayer and Service. Acts 3: 1-10. Haven't we all found it true that prayer usually opens our eyes to opportunity—that is, opportunities for Christian service? For true prayer leads away from self.

Sunday. Vision and Service. Isa. 6: 1-8. It was in the house of God that the prophet had this vision. There, too, and

Consider the setting of the event. Jesus had just spoken (ver. 23-27) those plain words that disabused his followers of all their hopes that he was the Messiah popularly expected; telling them that his way was henceforth to be an ignominious one leading to a cross, and that to go on with him would mean the loss of much that the world holds dear. It was a trying time for Jesus. People, including many who had professed his discipleship, flocked away from him (John 6:66). And it was a trying time for the Twelve, who hesitated between doubt and loyalty, love, courage and despair.

So, for their encouragement and reassuring, and the strengthening of their faith in him as the true God-sent Son of God, they get this vision of the glory that was his. Peter, James, and John would in time tell the others about it, and so it would be passed on to the whole church.

Of course the event did not take place in this arbitrary, prearranged fashion. Luke makes the suggestive statement, omitted by Mark and Matthew, that Jesus' object in going up into the mountain was prayer. Repeatedly in critical and trying hours of his career Jesus availed himself of this resort, either alone, or, as here, with a few chosen ones. Wonderful praying it must have been thus to effect his transfiguration and bring down to that mountaintop a piece of heaven! Prayer opens the eyes of the soul to many of our deepest, most heavenly experiences.

It is a common experience of the life of faith that in the critical hour, when we are doubting and discouraged, God rarely fails to give us these mountaintop revelations of himself in new visions of the Christ. They come to us in various forms; in words that we hear or read, in prayer, in the solemn quiet hour. But they mean much to the Christian, as this did to Peter and John, who long after dwelt upon it, the one in his letter (2 Peter 1:16-18) the other in his Gospel (John 1:14).

II. ON THE MOUNTAIN

The "mountain" was evidently one of the lesser peaks of the Hermon range, in the vicinity of Cæsarea Philippi. A very old tradition, which is still accepted by the Greek and Roman churches, made it Mount Tabor, in lower Galilee. But at this time Jesus had left Galilee (8:27); the transfiguration is always associated with Peter's confession, made in the northern country; and, finally, a fortified city occupied the summit of Mount Tabor in Jesus' day.

The appearance of the Transfigured would be beyond the power of human language to describe; the evangelists can only attempt it. Torrey has, "the expression of his face changed," in verse 29. "Glistening," "exceeding white," "dazzling," "white as the light," can only suggest the splendor of what they saw, which was prophetic of a still more splendid glory (John 17:5).

Moses, the founder of the law, and Elijah, the great reforming prophet, are always linked in Jewish literature. It was supposed that they were to come together, in the reign of the Messiah. Notice that here law, prophecy and the fulfilled gospel are united.

III. PETER'S PROPOSAL AND THE VOICE

Just what did Peter mean? (Ver. 33.) We are told that he did not know what to answer (Mark 9:6), that is to say, so "awestruck" (Mrs. Montgomery) were they. Jesus had been telling them of the cross that was looming so inevitably. He and his heavenly visitors had also been discussing the same matter. Peter feels that it would be pleasant to stay there on the quiet mountain. "Let us do it, Lord, and keep away from your enemies and hostile Jerusalem!" It is the natural human desire to avoid the disagreeable, to keep out of trouble, which characterizes lots of Christians besides Peter.

Peter's remark about the three tabernacles—booths of leaves and branches—is perhaps cryptic. Or he may mean that if booths for Moses and Elijah are raised, it will hold them; their spiritual presence will abide. "And one booth will be for you, Master; we others can sleep in the open air." The whole experience is so delightful and inspiring to Peter that he cannot bear to have it pass.

Any such thought—of avoiding the cross—Jesus has put behind his back. The charm and peace of such a "feast of Tabernacles" as Peter proposed are not for him; not for his followers. The Father's satisfaction in this steadfastness of purpose on Jesus' part is expressed in the voice from out the cloud. The disciples, moreover, in this heavenly testimony receive a confirmation of their faith in Jesus as the Divine Son of God; just as Jesus' own consciousness of that Sonship had been strengthened by the same voice and word at his baptism.

The injunction to silence, on their way down the mountain, mentioned by Matthew (17:9) and Mark (9:9)—Luke simply tells that they kept quiet about the event—is in accordance with Jesus' uniform unwillingness to have his work interrupted by the excitement and violence that a public recognition of his Messiahship at this time would have occasioned.

IV. THE CURE OF THE EPILEPTIC BOY

It affords a fitting climax—or anticlimax—to the Transfiguration. Phillips Brooks built up one of his most famous sermons around this contrast. A disillusioning sequel it was for Peter and his companions. We should not miss the point: The vision of the glory of the divine Christ and the ecstasy of that wonderful experience is only one side of the Christian gospel; the other is, the need and suffering of humanity in the presence of that gospel—and the pitifully small faith of men, even of Jesus' helpers.

"The mount for vision—but below
The paths of daily duty go."

These two pictures, taken together, have always been a rebuke to the church when it has cherished a one-sided view of the Christian life. Mountaintop experiences are blessed, and needful—alas! for Christian lives that never have them—but they may not be expected to last very long. They are a schooling for service, a vacation time of spiritual reinvigoration, a preparation for the cross journey. The three must have been better prepared to go on with the Master than they had been before.

These mountain experiences are also a hint and foregleam of what we shall witness when we get to be forever with our Lord. "The vision of the holy mount is a precious pledge that glorious things are in store for the people of God" (Bishop Ryle).

In verse 41 Jesus attributes the impotency of the Twelve to do what he did to sheer lack of faith, and in the parallel in Mark (9:23) faith is made the condition of his help. He takes the words out of the Father's mouth: "If thou canst?" Why do you say that? It is a question not of my power, but of your faith. Not many of us—or not often—doubt God's ability to do the things we ask; it is his willingness rather in which we disbelieve.

Practical Questions for Class Discussion

- ¶ Can you suggest classes, or types, of people in church history, or in the church of today, who insist upon building tabernacles on the mountain and staying there?
- ¶ What can we do to make permanent, or at any rate more lasting, our lofty and deep religious experiences?
- ¶ How "elevating," to be thought of as mountaintop experiences, are the worship services of your church? What music, or hymns, produce for you this effect?
- ¶ When we say that lack of faith made the Twelve fail to heal the epileptic, what do we mean? If lack of faith makes us unable to do things, what do we mean by that?
- ¶ What is there in the succeeding events, in the Gospels, to show that the three poorly grasped the significance of the Transfiguration?
- ¶ Name some great Christians who have been vision-led.
- ¶ In one of Dwight L. Moody's evangelistic services a man testified, "I have been for five years on the Mount of Transfiguration." "How many souls did you lead to Christ last year?" answered Mr. Moody. "Why, I don't know," the man replied. "Did you lead any?" Moody persisted. "I don't know that I did," stammered the man. "Well," said Moody, "I don't like that kind of mountaintop experience."

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,¹ Columbus, Ohio

The experience of Jesus as recorded in the lesson text for today presents within itself a dramatic contrast that commentators always point to with appropriate words and phrases. Here, of course, is a powerful antithesis. Vision—service; worship—work; emotion on the mountain—duty in the valley.

Success in life depends somewhat upon the power to transmute ecstasy and emotion into patience and perseverance. Emotion usually furnishes the goal for our striving. Something added to emotion is necessary for the methodology basic to success in approximating or actually reaching that goal. For example, two sincerely loving people stand at the marriage altar. Obviously they have faith in each other. They visualize a happy home. They are enthralled. Emotion is enthroned. They are enthused (in the original meaning of the word; "inspired or possessed, by the gods"). This is as it should be. A new quality or degree of behavior, however, is needed in the day-by-day living together in the joys and sorrows, encouragements and discouragements of married life. Unforeseen events require mental adjustments. New demands are made upon courtesy, self-denial, compromise, disposition, and so forth. The acid test of experience will tell whether or not the gold of emotion is real.

Maybe we can learn a bit from looking at the words *zest* and *zeal*. *Zest* is "something that gives or enhances a pleasant taste or relish" (Webster). *Zeal* is "ardor in the pursuit of anything" (Ditto). If this rather dubious play upon words is allowed, we may point out that Peter, John and James experienced the zest of the Transfiguration, were thoroughly inspired, and in fact suggested an indefinite stay in the atmosphere of worship and praise. Their zeal suffered a temporary setback when they descended from the mountain thrills to the mundane tasks.

The old proverb that "Well begun is half done" could with propriety be changed to read, "Half-done is well begun." In fact, it is always easy to begin. Many a college student (myself, I well remember!), earning his way through college, will start out to sell books, or blackboards, or shoes, or insurance. Stimulated by the sales talks of his commercialized instructors, he knocks at front or side doors with all the courage of the "Fuller brush man." He soon finds out that relatively few people want books, or blackboards, or any of those things. If he sags, quits, melts, folds up, resigns, stops,—

Why not pull the old *Pilgrim's Progress* from the book-case and read about the difficulties of John Bunyan's fictional character? Why not take a lesson from the fortitude of George Washington? Why not make up our minds, that after the inspiration of prayer and worship, real life will be hard and tough?

Read Ephesians 6:10-20. Get yourself armored for the tussle. I like Goodspeed's Translation: "Use every kind of prayer and entreaty, and at every opportunity pray in the Spirit. Be on the alert about it" (18th verse). That's it: *Be on the alert about it.*

Before My Class of Women

Colena M. Anderson, McMinnville, Oregon

On the way to the Orient last summer I thought much of Toyohiko Kagawa, the Japanese Paul of today. Among all the excursions to shrines and temples, to palaces and treasure-houses of silks and Satsuma, jades and pearls, not one could equal for me the privilege of a short visit with this outstanding Christian of the world. But at that time Doctor Kagawa was not in Japan, and my great desire was unfulfilled. Perhaps, though, my failure to see him in person was the open door through which one morning I had that clear vision of him at worship.

Over and over again through previous weeks of illness I had been asking myself, "How is it that Kagawa can carry on in the face of a number of diseases, any one of which would lay an ordinary man low? If one person can conquer weakness like that, why not another? Why not I? How is it that Doctor Schweitzer can do what he does in Africa? If he, why not I?" It was not until after my disappointment in not seeing Kagawa that the answer to these questions came: "Because each of them abides in Christ and Christ in him." The words I had read in an account of Kagawa's life, of his long hours of early morning worship, lifted themselves from the memory of the pages and became for me a light that illumined the vision I had of him apart from the crowd in solitary worship and private communion with God.

Because of that vision I am now better able to imagine the emotions of Peter and John and James as they awoke that day on the mountaintop and saw the glorious appearance of their Master, who had withdrawn alone to pray. It was there that they who had been with Jesus for many days heard the voice out of the cloud saying, "This is my beloved Son: hear him" (Luke 9:35). And it was immediately after that experience that they witnessed Jesus healing the child whom the disciples had not been able to heal, and heard Jesus say, "O

faithless and perverse generation! how long shall I be with you and suffer you?"

In Matthew's account of this healing we see the disciples coming to Jesus apart and saying, "Why could not we cast him out?" (Matt. 17:19.) This is the same question I asked myself when I considered Kagawa and his victory over weakness, when I plumbed for the secret of Schweitzer's power! The answer Jesus gave to them was the same that came to me, "Because of your unbelief. . . . Howbeit this kind goeth not out but by prayer and fasting" (Matt. 17:20, 21).

All of us need often to read through the ninth chapter of Luke and pause where the record tells of Jesus "praying apart," need to pause long enough to stay at the Master's side the while he prays. We need, too, to watch lest we, like Peter and his companions, become heavy with sleep. Only as we know Jesus praying apart can we know how intimately was his work connected with his worship. Only then, too, can we hear his answer to our cry, "But why can not I?"

The boys were discussing the progress of cars. Extravagantly they invented new ways whereby they could journey to Mars. "If only somebody'd invent 'petual motion.' Ah, there was the rub! I watched them both gaze into space as they sought a solution. Their silence was long. Then the younger began. "No engine was made that can go days and days, but I know a person who can. He works with the people who live in Congo until his own money is spent; then he plays for more money at concerts, and so he's perpetual motion, you see." "Yes," I replied, "but his real source of strength is 'He that abideth in me.'"

With the New Translations

Stanley I. Stuber, Clifton Springs, New York

This month our lessons deal with some of the great and fundamental principles of the Christian life—brotherhood, prayer, the kingdom of God. One great need just now is not only thoroughly to understand these principles, but to put them into our hearts and live them. The modern command is still, "Go, and do thou likewise." Christian action is more essential these days than ever before.

The modern translations—such as Mrs. Montgomery's "Centenary New Testament," the "Twentieth Century New Testament," and the versions by Moffatt, Goodspeed and Weymouth—help us not only to learn the letter of the lessons, but also to catch their spirit. It is our hope that these comments will be a fruitful spiritual adventure for every reader of ADULT LEADER.

A VISION OF TRUE RELIGION

Prayer, as Jesus' three disciples learned on the Mount of Transfiguration, does something to a person. It did something

¹ Professor Stillman is director of the School of Social Administration in Ohio State University.

even to Christ. The "look of his face changed," and his clothes turned "dazzling white." The *Twentieth Century* says that even "the aspect of his face was changed." Prayer is powerful as all that.

In verse 31 we are told, according to Moffatt, that Moses and Elijah appeared to Jesus "in a vision of glory." Visions are very real things and they become glorious when centered in a truly religious life.

On this mountain these two prophets of the Old Testament kept "speaking about his death, which he was so soon to undergo at Jerusalem." They knew what this meant, for they had themselves suffered a great deal to establish the moral laws of God in a sinful world.

In verse 32 the modern translations raise a most interesting question. It is this: Did, or did not, the three disciples fall fast asleep? Most versions read that they did. For example, Moffatt reads: "Now Peter and his companions had been overpowered with sleep." But Weymouth reads that they did not go to sleep at all! . . . "Now Peter and the others were weighed down with sleep; but, keeping themselves awake all through, they saw his glory." Let us give these three faithful disciples the benefit of the doubt!

Peter did make a foolish remark when he said, "Let us make three tents" (or huts), (ver. 34). He did not realize,

just then at least, that there was important work to be done at the foot of the mountain. But "the Chosen One" knew it! Soon he met a boy who had "convulsions." He healed him. And all the people were "astounded at this remarkable display of the mighty power of God."

However, Jesus did not depart from these faithless people before leaving with them these words of rebuke: "O you unbelieving, obstinate people! How long must I be with you and have patience with you?" Yes, how long?

Even after two thousand years, must he not be saying these same words to some of us: "Unbelieving, obstinate Christians! How long must I be with you and have patience with you?" What wonders we could do for Christ today if we only had a little more faith!

The Lesson Lived

Susanna G. Fisher

HELPFUL PREACHERS

Preaching the gospel and healing everywhere (Luke 9:6).

This story of two English preachers comes from *Forward*: "A laboring man was toilsomely pushing a heavy handcart up a hill in Leeds when suddenly he felt the load grow decidedly lighter. Glancing over his shoulder he saw that someone was behind him helping him push the cart. 'I don't know who you

are,' the man said gratefully, 'but you must be either Dr. George B—— or Rev. Samuel J——,' naming two ministers who had been in the city many years. It was one of them. These two men had won a reputation for helping people just when they needed help. For riches of eloquence or marked ability in any other line they must have had little fame, but they were well known as 'friends to man.' Such preachers never fail to have a message that men will hear.

"BEIN' FAITHFUL TO THE LORD"

Follow me (Luke 9:59).

A converted cowboy is quoted as having given this very sensible idea of what it means to be faithful:

"Lots of folks think that bein' faithful to the Lord means shoutin' themselves hoarse praisin' his name.

"I'll tell you how I look at that. I'm working here for Jim. Now, if I'd sit around the house talkin' what a good fellow Jim is, and singin' songs to him, and gettin' up in the night to serenade him, I'd be doing just what some Christians do. But I wouldn't suit Jim, and I'd get my discharge. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, and not sufferin' for water and feed, or bein' branded by cattle-thieves, then I'm servin' Jim as he wants to be served. That's what I call bein' faithful to Jim."—*Hints and Helps*.

LESSON X. MARCH 8. WHOSE NEIGHBOR AM I?

Luke 10. (Verses printed, Luke 10:25-37)

GENERAL THEME: JESUS TEACHES NEIGHBORLINESS

[This lesson prepared by W. QUAY ROSSELLE, D. D., Malden, Mass.]

Devotional Reading for the Opening Service: Matthew 5:38-48

KEY VERSE: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? How readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

A Bible Message for Every Day

Monday. Who Is My Neighbor? Luke 10:25-37. Our neighbor is any fellow man who is in need of what we have to give, and not merely the one who happens to live next door to us. Not geography, but human sympathy makes neighborhood. It breaks down racial and creedal barriers, as well.

Tuesday. Loving One's Neighbor. Matt. 19:16-22. One does not become a neighbor by personal rectitude alone. One must be related to the other man in sympathetic interest and sacrificial service.

Wednesday. Neighborly Relations. Rom. 13:1-10. It is the fixed law of God that the Christian live such a life as will be constructively beneficial to all who may be affected by his life and influence. This applies to his occupation and all that he is and does.

Thursday. Job as Neighbor. Job 31:16-23. Job could tell God that he had been a good neighbor to the poor and needy. This is the rich man's oppor-

tunity. God has a special blessing for those who are kind to the poor.

Friday. A Home of Hospitality. John 12:1-8. How many times Jesus was the welcome guest in that Bethany home! A home whose interests overflow the boundaries of the immediate family is a foundation-stone in the edifice of a neighborhood.

Saturday. A Friend in Need. 2 Tim. 4:9-18. Neighborliness is an expression of love, or friendliness. A friendly world would be a world neighborhood. To have friends is blessed; to be friends is better.

Sunday. A Good Neighbor. Matt. 5:38-48. Neighborliness is love in action. Christian love knows no limits. Like the Good Samaritan's, the Christian's love goes out to all conditions of men—even to those who hate him.

At the Threshold of the Lesson

We hear much about the "social gospel." The term is often a point of controversy. There is, of course, but one gospel, but that gospel has its social aspects. All the law and all the prophets, Jesus said, are summed up in love to God and love to our fellow men, with all the resources of our personalities. Loving our neighbor as ourselves is what is meant by the social gospel. As thus understood there can be no objection to the phrase.

Love of our neighbor comes after and is the result of our love of God. We cannot give what we do not have. We must have love in our hearts before we can pour it out upon our fellow men. And that love must be so urgently present in us as to control our mind, heart, our strength, and soul. This love comes from God, and it alone constrains and enables us to be neighbors. Unless it is our controlling disposition to do good unto all men, we may be sure that the love of God is not in us.

The priest and the Levite were religious men, but they were not neighbors. They thought they loved God whom they had not seen, but they did not love their fellow men whom they had seen. Such men's religion, we are told, is vain. There are professing Christians who practise piety, and are regular in church attendance, who are yet full of prejudice against people of alien races and other religions. They think themselves God's sons, but refuse to be brothers to God's other children. We are sons only to the extent that we are brothers.

"Inasmuch as ye have done it unto the least of these!" That is an arresting picture which the Master paints for us in Matthew 25. Those who had fed the hungry, clothed the naked, visited the sick, sought out the prisoners, were doing all these things to *Him*. They practised neighborliness, and it is to neighbors, that he says: "Come, ye blessed of my Father." To all the unneighborly the dreadful sentence is, "Depart; I never knew you."

The Lesson Before Us

I. THE METHOD OF JESUS AS A TEACHER

The Master Teacher did not teach in abstract language. Many teachers do that—and fail. Christianity is life, and life in action. This is why the Master taught in parables. No one can give us a definition of life in abstract terms. Jesus never tried to do that. By means of his stories he showed life at work. It was not abstract ideas of life that he came to give, but life itself. No amount of academic language could bring out and impress the lessons taught in the parable of the Prodigal Son. There is no discussion of the truths contained in that incomparable story; the truths come forth and speak for themselves.

This is drama, one of the highest forms of art. It is so with the parable before us. It would require a volume to discuss all the lessons of this parable of the Good Samaritan. Every truth is concreted and made to walk in plain sight before us. This method of presenting truth could well be laid to heart by all teachers and preachers.

II. THE NEIGHBOR DEFINED

When we use the word neighbors it is quite likely that we are thinking of those who happen to be living in the same locality. There is a sense in which we ought to think of the world in this way. Sometimes we find ourselves with better feelings for people who are afar off than for those who are close to us. Many people deny the faith by inability to love those of their own household. There are Christian people who are deeply interested in the uplift of the Negro race, or in the conversion of the Chinese, who are not in neighborly relations with the Negro family living near them, or the Chinese laundryman who washes their clothes.

Persons and families may live close together physically and yet be poles apart in every spiritual sense. On the other hand, persons living far from each other may have so many common interests and so much good-will for each other that they are the closest of neighbors. Neighborliness is serviceable love for other people. Benevolence, or love, is the material from which alone the noble human relationships which we call neighborliness can be fashioned. Societies held together only by selfish mutual advantage or fear are in no genuine sense neighborhoods—and they rest upon unstable foundations.

World peace is now the greatest question confronting civilized humanity. Many international conferences have been held in the interest of peace among the nations of the earth, only to end in futility. Not once has it been seriously proposed to take counsel of Jesus and apply his recipe for peace among men. Always each nation has sought to preserve its own material advantage. We say that swift means of communication and transportation have made of the world a great neighborhood. Geographically speaking

this is so, but spiritually these very things have only made international jealousy and fears more acute. The people of a nation can love the people of other nations, but nations do not love other nations; rather, they fear them. No nation seems disposed to make any generous concessions to others for the sake of peace. The result is that all international agreements are based on national self-seeking and fear. No permanent peace will ever come that way. Only as nations become, in a true sense, neighbors, can there be peace among them.

III. RELIGION AND NEIGHBORLINESS

In this parable the two most repellent persons mentioned were ministers of religion—the priest and the Levite. Doubtless they went about their duties in the Temple with careful fidelity, but they were without compassionate regard for their fellow men. The bleeding victim of the robbers was not thought to be an object of concern of theirs. They thought their duty done when they had performed the rituals of worship. In their own eyes and in the eyes of the people, they were holy men standing near to God; but love for others, the one thing that links men with God, they did not have. The sacrificial and redemptive compassion of Christ, of which his cross is the holy symbol, was wholly alien to their thoughts.

The leaders of religion in the days of the Master were boastfully proud of their piety, while they held selfishly aloof from sinners and suffering humanity. This is a temptation against which we must keep upon our guard. Loyalty to creeds and fidelity to the offices of worship will not bring us into the life of God unless we are made one with all humanity by love. Love is the essence of religion. Christ taught and lived it. If we do not love, we are told that we have not known God. Only in the actual business of loving our fellow men do we show that we are Christians. The lover is the neighbor.

IV. THERE ARE BARRIERS IN THE WAY

It is comparatively easy for us to be benevolently toward people of our own class and kind; but there is no virtue in that. Our Lord gives us specific instructions at this point. "If ye love them who love you, what thanks have ye? Even the heathen do that." "If ye salute them that salute you, what thanks have you?" If we limit our courtesies and kindnesses to courteous and refined people, we have not even begun to love our Christians. There are barriers in the way of an unlimited love—barriers of race, nationality, culture, moral decencies, and the like. In so far as these barriers stand in any society it cannot be a neighborhood. These things sever people from each other and destroy the very possibility of neighborliness. Only love has the power to level these barriers and cement all kinds of personalities into one neighborhood. And is not this the supreme test of our Christianity?

The Jews and the Samaritans hated each other with a venom for which it is difficult to find a counterpart in the world today. Anything strong enough to cause a Samaritan to love a Jew enough to express his sympathy in sacrificial service to him was something astounding. That thing was love, "the greatest thing in the world." It is the only thing in the world strong enough to merge discordant human elements into a neighborhood.

Neighborhood is simply brotherhood in action. Why do we go on thinking that we can be children of God and, at the same time, refuse to be brothers to one another? We cannot love God with all our heart, mind, soul and strength unless we love our brothers as ourselves. The Master links the two—and what God hath joined together let no man put asunder. Anything that alienates us from our fellow men—all our fellow men—separates us from God.

*"He who loves best his fellow man
Is loving God the holiest way he can."*

V. THIS LOVE IN ACTION MAKES UNIVERSAL APPEAL

Love is a universal language which all the world understands and responds to. Our best arguments others may deny or refute, but against an act of pure love there is no argument. It was not easy for the learned Jewish lawyer to admit that a Samaritan could be a good man, but he was compelled to say that the one who showed mercy to the man fallen among thieves was the true neighbor. The most effective way for us to commend to others Christ and our holy religion is to be neighbors to them; to maintain toward all classes and conditions of mankind an attitude of helpful kindness, and reverence for their personalities. This is letting our light so shine that others will be constrained to glorify God. Kindness, courtesy, friendship—these are understood by all mankind everywhere.

There is abundant opportunity for any one of us to be a Good Samaritan. The thieves are still abroad, and their victims line every highway. The poor, the lonely, the broken-hearted, the neglected, the sick and suffering, these we have always with us. Can we honor God by any degree of pious attention to religious ceremonies if we can pass God's unfortunates by on life's road?

"A good test, to me, is that try-square—one arm pointing toward God, one toward man" (Maltbie Babcock).

A business man gets into the picture. The part the innkeeper played may be overlooked. The Good Samaritan was fortunate in that there was a place at hand where he could take the injured man. This innkeeper, in the generous conduct of his business, had his essential part in the rescue of the wounded man. He trusted the Samaritan, and the inference is that he took good care of his unfortunate guest. The business processes of life, when righteously conducted, aid and promote that neighborliness which the Master taught.

Practical Questions for Class Discussion

- ¶ Is it possible for white Christians to include Negro families in their neighborhood sympathies on equal terms with families of their own race? If not, are they violating the Master's teaching in this parable?
- ¶ Christian families often resent the coming of Jewish families into their neighborhoods. Is this Christian? Is not such an attitude the very thing that makes neighborhood, as Christ teaches it, impossible?
- ¶ In our Lord's parable the innkeeper had an important part. Do not tradesmen and business men generally serve the cause of neighborliness by providing the means whereby our loving ministries may be carried out?
- ¶ We may assume that the Samaritan was not consciously doing a religious act, but was merely yielding to his

native disposition to help a fellow man in his distress, even though the victim of the robbers was a hated enemy. Was his act an expression of Christianity, or was it only noble humaneness? Is there a distinction?

- ¶ The priest and the Levite are examples of men who are religious, but who are without universal human sympathy. Is that religion at all, in any Christian sense?
- ¶ By what practical means can a person, or a family, go about turning a group of families living near to each other into a Christian neighborhood? How remove the barriers which stand in the way? Do you know about the New American enterprise undertaken by our Home Mission Society?
- ¶ Does the principle upon which the Good Samaritan acted furnish a clue whereby the nations of the earth may become neighbors instead of potential enemies?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

In the event recorded in this lesson, Jesus encountered an "expert in the law" (Goodspeed). It appears that this expert wanted to test Jesus, to "show him up." Whether or not this fellow knew it, Jesus was an expert on eternal life. This is he who claimed to be the way, the truth and the life; who said, "No man cometh to the Father but by me"; who said, "He that hath seen me hath seen the Father." So it was not very much of a test after all.

Let us count it fortunate that this expert asked Jesus the question (as he sought to justify the interview), "And who is my neighbor?" Fortunate because the beautiful parable then fell from the lips of the Master. Of course, I am not sure about the intentions of this questioner. If it appears that it was sham on his part, Jesus' wonderful parable converted that man's sham into his shame. It is one characteristic of greatness that the great one can ever lift inconsequential incidents to the plane of consequential considerations. The great teacher was ever so behaving. In this connection, consider the implications of the rich young ruler's statement and question, the interview with the Samaritan woman, the resistance of Peter to the arrest of Jesus in the Gethsemane garden, and the call of Matthew from Roman finance to Christian faith.

There is a sociological concept of "neighborhood" that seems to be opposed to Jesus' definition of neighbor—not a definition, but an illumination of the term that transcends definition. There centers around neighborhood the idea of sufficient compactness to permit frequent and intimate association socially, and a

sense of self-consciousness with an ability to influence the behavior of neighbors as constituents of the association (Dr. Niles Carpenter). If I understand Jesus' parable, he meant to convey the idea that a neighbor is one in distress, regardless of group or racial lines of influence and association. To "neighbor" such a one, that is to serve him with the best facilities available, becomes the opportunity involved in loving thy neighbor as thyself. Doctor Carpenter's description is well drawn, and I agree with it. With Jesus in this parable, however, a neighbor is a potential opportunity for the expression of a deep concern for one in trouble.

It is often pointed out, as for example in L. P. Jacks' *Constructive Citizenship*, that the spirit of the Good Samaritan requires the application of the best facilities and appliances in the treatment of any presented problem. If we encountered a wounded automobilist on a lonely road, our service would be aimed at the nearest hospital possessing modern surgical skill. "Oil and wine" would be substituted for antiseptic dressings and surgical techniques. Thus, any approved methods for treating dependency, distress and suffering would become a part in the loving of our neighbor here typified by the unfortunate traveler on the way to Jericho.

Before My Class of Women

Colena M. Anderson, McMinnville, Oregon

A friend, after a short trip through China, said to me, "The Chinese are cruel. They have no compassion for suffering. I saw a sick man in one of the interior cities forced to crawl from shop door to shop door because no one would allow him to rest in front of his place."

"Yes," I answered, "that does seem cruel, but there is a reason. If that sick man had died in front of any one of those shops the owner of that shop would have been responsible to the sick man's family for his death. Under such circumstances even some American church-members might be slow to extend a hand in pity."

"Oh," she faltered, "that does make a difference."

True, the assuming of responsibility always makes a difference. That, I have come to think, is why the priest and the Levite passed by on the other side. Not that they were hard-hearted, but that they were hard-headed. They knew, if they showed any initial pity, they would have to assume added responsibilities: they would have to be late for their appointments, perhaps have to miss a committee meeting or two, be content with a sandwich instead of a full meal, and pay out some money, and—well, all in all, it was far more convenient to pass by on the other side where the road was not cluttered with half-dead travelers.

And yet when Jesus defined a neighbor he described a Samaritan, one with whom the Jews had no dealing (John 4:9), assuming not only the immediate responsibility for the wounded man's well-being, but even promising future assistance as he said, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

The question that the lawyer asked Jesus, "What shall I do to inherit eternal life?" is one that men and women are still asking today. The answer is the same, "Love the Lord thy God. . . and thy neighbor as thyself." And, like the lawyer, each of us willing to justify himself, continues the inquiry, "And who is my neighbor?" Too often, though, we attempt our own definition before Jesus has his chance. We say, "But, of course, I know. A neighbor is one from whom I may feel free to borrow a pinch of pepper or a cup of coffee," or "one who lives within walking distance," or "one who drops in to say good morning."

But Jesus stretches far the boundaries of his definition. Summing up that parable of the Good Samaritan we might say that Jesus defines a neighbor as anyone in need of loving understanding, of merciful treatment. How far this definition will carry each of us depends upon the sensitiveness of each one's nature, the clarity of each one's vision, the depth of each one's sympathy, the breadth of each one's love. Some will stop with the woman three doors away; some will go to the boundaries of her state or country; some only as far as the Mason-Dixon line; others will circle the globe and count as neighbors Chinese and Japanese, Hindu, Russian, and Ethiopian, willing to pour the wine of understanding and the oil of sympathy into the wounds of those who are left half-dead. How far do you go?

NEIGHBORS

I heard this story yesterday. A man whose skin was very black came from the South and passed this way. He had a tidy sum and wished to stay. He walked for blocks, until finally he found an owner who would rent her house to him, and gladly he paid cash for months ahead. "You see," he said, "I like this town. It's clean. The schools are good. The church is near." He swept his walks, made dry grass green. He bought a cow. He planted beans. No citizen took greater pride than he in house and yard, but still the neighbors shunned his walk, refused to see his pleasant smile, said openly, "He's black. He ought not be that way." Their children called his children names. . . And so he's moving out today. His neighbors would not let him stay.

With the New Translations

Stanley I. Stuber, Clifton Springs, New York

CAUGHT IN HIS OWN TRAP!

We can be certain that the one who tried to test—or trap—Jesus was related to the study of the law. The new translations vary somewhat, yet they all carry the same implications at this point. They say that "an expert in the law," "a student of the law," "a jurist," "an expounder of the law," put the famous question to the Master, "And who is my neighbor?"

This expert of the law wanted to know what he should do in order to inherit, or gain, immortal life; or as one version puts it, "the life of the ages." The Master told him to love his fellow men as much as he did himself.

Most scholars have the lawyer, in verse 29, try to justify himself; but not so. Goodspeed, who makes the lawyer want to justify not himself, but his question, when he asked the definition of neighborliness. Here we have a kind of professional justification. Jesus, however, was too smart for him, taking the matter out of the schools and placing it in life.

After the priest and the Levite had been put on the "spot," and proven entirely guilty, a certain Samaritan came along and became the "Good" Samaritan by practising kindness. In your opinion, asked Jesus, which of the three proved to be the neighbor? The lawyer was forced to hand down an opinion not entirely to his liking.

Jesus clinched the matter by saying to him: "Go and do the same"; or as some modern translations have it, "Go and do so yourself!"

The Lesson Lived

Susanna G. Fisher

THE TRUE NEIGHBOR

A certain man went down from Jerusalem to Jericho (Luke 9:30).

Jesus himself most fully fills out the picture of the Good Samaritan. The sinner is the man fallen among robbers, on

the way from God's city to a city under a curse, stripped, beaten, forsaken, half-dead, no help in priest or Levite. Jesus is the despised Samaritan, comes where the sinner is, sees him, is moved by compassion, goes to him, binds up his wounds, pours in the oil and wine of the Spirit, sets him on his own beast, walks himself, brings him to an inn, takes care of him, and provides for every want.—Torrey.

MARY AND MARTHA

Martha received him into her house and she had a sister called Mary (Luke 9:38, 39).

I cannot choose; I should have liked so much

To sit at Jesus' feet—to feel the touch—
To feel the touch of 'is kind, gentle hand
upon my head

While drinking in the gracious words I said.

And yet to serve him—oh, divine employment
To minister and give the Master joy,
To bathe in coolest springs his weary feet,

And wait upon him while he sat at meat

Worship or service—which? Ah, that is the best

To which he calls us, be it toil or rest—
To labor for him in life's busy stir,
Or seek his feet, a silent worshiper.

—Carolyn Atwater Mason

THE OFFER OF AN EYE

And when he saw him he was moved with compassion (Luke 10:33).

It is related that when Helen Keller visited the St. Louis Exposition she spent some time in the Japanese department and that the young Japanese women became greatly interested in her and her afflictions. One of these young women we are told, went to a physician and told him that she wanted one of her eyes taken out and given to Miss Keller. When informed that such a sacrifice would not help Miss Keller the generous girl wept in her disappointment. She had understood the spirit of the Good Samaritan, she understood God's great law of love.

INTERPRETING LAW

What is written in the law? How do you readest thou? (Luke 10:26.)

"There were two neighbors," says the writer in *Teachers' Monthly*, "whose houses were set very close together, and the windows of one looked out on the yard of the other. The occupant of the latter decided to plant a hedge in order to secure some privacy. But as he thought the matter over he realized that such a hedge would shut out the sunlight and darken his neighbor's home. It was quite lawful. It was his own land. But still it would not edify, it would not build up good-will, neighborliness, brotherhood. It was lawful, but not helpful, he refrained." A selfish interpretation of a law may defeat its very purpose.

LESSON XI. MARCH 15. WHY SHOULD WE PRAY?

Luke 11. (Verses printed, Luke 11:1-13)

GENERAL THEME: JESUS TEACHES HIS DISCIPLES TO PRAY

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Matthew 6:6-15

KEY VERSE: If we ask anything according to his will, he heareth us.—1 John 5:14

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now

shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

fulness—this day; (4) brotherhood—us, our.”—George Dana Boardman, in “Studies in the Model Prayer.”

Spurgeon used to criticise the prayers of some of his students, in his Pastors’ College, as being prayed over God’s head. Do some of us pray to him as though he were off a million miles? I do not like the wireless telegraphy illustration of prayer. I would rather regard praying as the “little talk with Jesus.”

The Lesson Before Us

I. THE LORD’S PRAYER. Ver. 1-4

NAME

When we call it “The Lord’s Prayer” we should remember that we mean, “given by him,” not a prayer that he himself would pray, for it contains a petition for forgiveness. Other names have been suggested: e. g., “The Disciple’s Prayer,” “The Model Prayer.” In German and by the Roman Catholics it is known by the beginning words, the *Vaterunser*, “the Our Father,” and the *Paternoster*.

MATTHEW’S WORDING (6:9-15)

It does not differ materially from Luke’s. The variations could be accounted for by the fact that two different persons will have rendered it from the Aramaic into Greek. Or it may be supposed that our Lord repeated it, for the benefit of different groups; and it would not be his way always to employ the same phraseology; he was never a slave of “the letter.” If either form is the “original,” it would be Luke’s, as the simplest.

The *Doxology*, “For thine is the kingdom, etc.,” is given only by Matthew, and is possibly a later addition, for liturgical completeness. Yet it is appropriate, and one feels that it belongs there. Matthew’s wording, in the A. V., has become for English language Christians the stereotyped, universally accepted form of the Prayer.

STRUCTURE

There is an invocation and six petitions. The first three have a Godward, the second three a manward reference. On this account a similarity to the Decalogue has been suggested. In the first group of petitions God is addressed (1) as Father; (2) King; and (3) as a Lord whose will must be fulfilled. In the second group (1) the prayer for bread would naturally suggest a Father; (2) the prayer for forgiveness a King; and (3) the prayer for deliverance from evil dependence upon the holy will of a Lord.

The petition for bread is simple and evident, yet has received perhaps more attention than any other clause of the

A Bible Message for Every Day

Monday. Prayer to the Heavenly Father. Luke 11:1-13. For the more we predicate wise and loving fatherly traits of God, the more freely will we approach him with our confidences and requests.

Tuesday. Prayer and Power. Mark 11:17-29. Because he is himself the object of our faith, and because he is to us God, we hesitate to speak of Jesus’ own faith; but was it not, after all, likewise the source and secret of his power?

Wednesday. Prayer a Safeguard. Luke 22:39-46. “The magic circle” of mediocrity magic was a line that the person could draw around himself, standing within which he believed himself to be immune to Satan’s attacks. Is not prayer something like that?

Thursday. God Answers Prayer. Acts 12:10-19. The reasons we sometimes doubt that may be that we are too attentive to details. God has to do things in such and such a way—we rejoice and bless him that he does them. Faith leaves to him the details.

Friday. Prayer and Guidance. Acts 13:1-8. Cornelius prayed, Simon prayed that brought them together, in the right place. “All roads lead to Rome,” says the proverb. All prayer roads lead to the right place, to God; and bring men together, for their advantage.

Saturday. Prayer and Deliverance. Acts 12:1-11. By a wireless current ships and airplanes in which there is no living person may be directed hither and thither.

Do we not thus summon and guide God’s angels—messengers—agents?

Sunday. Sincerity in Prayer. Matt. 6:6-15. To assume that God already knows our desires, and that we know that he will grant them; then make our praying just a talking-over with him about them; how they will help us, or if withholden, not—is not that what Jesus means here?

At the Threshold of the Lesson

“Within the secret place,
Shut out from every face,
Thou, Father, art with me.”

“A prayer sweetened by the name of Father makes me confident of getting all I ask.”—The Venerable Bede.

“Prayer becomes the means of mutual communication between me and God. I communicate to him an aspiration; he communicates to me an inspiration.”—J. H. Jowett.

Stonewall Jackson’s prayer before battle was not for victory only, but for grace to bear defeat, if he should be defeated.

“Let us be sure that God loves the prattle of the little child saying its prayers; and that he hears the requests of old women on hospital beds, and of all other simple folks. . . . God knows our wants, yet he loves that we should come to him simply and humbly, asking him to give us those things that are for our good.”—Francis Underhill.

The Lord’s Prayer teaches: “(1) Our dependence upon God—give; (2) modesty in requests—bread; (3) trust-

prayer. Moffatt has, "Give us our bread for the morrow day by day"; Goodspeed, "Give us each day our bread for the day"; Mrs. Montgomery, "Give us day by day our bread for the coming day"; Torrey, "Give us our bread day by day."

There is no conflict between Luke's "sins" and Matthew's "debts," for the Aramaic term that Jesus will have used signifies either debts or sins (An obligation to God which is not duly met becomes a sin!).

The Greek word rendered "evil" in the A. V. and "evil one" in the R. V. is ambiguous, or rather, may mean either, for either involves the other.

THE THINGS TO PRAY FOR

1. *The realization of God, and of God as Father.* The prayer that begins with that word, "Our Father," will go far. "Who art in heaven," is but a warning against idolatry in any form. He is near, but not to be apprehended by the senses, as you can an idol.

2. *The honor and glory of God.* You are to seek that, before your own honor and glory. Nothing abstract and vague is meant; for God has his being in human beings and their affairs. "Name" in Scripture stands for the whole personality, and should not here be taken in the appellative sense.

3. *The kingdom's advance.* He had established it; we are to work for its consummation. The evangelistic, missionary spirit, or rather enthusiasm, is to be, not a minor detail and second thought, but a "first thing" for the Christian.

4. *The Christian should clearly understand that the kingdom of God can never be realized in the world through his own will, or by having his own will done.* That is a mistake that men too often in the past have made. Why hasn't the Kingdom more fully arrived? Shall we not here find an answer? We must not separate "kingdom come" and "will be done."

5. *The simple necessities of the outward life—day by day.* What that implies each one must determine for himself. It will not be the same in every case. Material food is meant; but evidently something more; bread in a figurative sense; the sustenance that will keep my spiritual life strong and healthy; or even the help and comfort of my Lord in the time of need—day by day.

6. *To be on good terms with God, and men.* The assurance that God has nothing against us, that we are forgiven, and that we have forgiven those who have wronged us, is indispensable for effective prayer. It should be noticed that the plain statement of this is the only immediate footnote added to the prayer.

7. *Jesus nowhere gives us to understand that the children of the Kingdom are to be removed—delivered—from evil (or the Evil One) in this present age (John 17:15).* Then they will need the mighty help of God to get away from it, to resist it and its temptations.

II. THE PARABLE OF THE FRIEND AT MIDNIGHT. Ver. 5-8

The "hanging-on virtues," as they have been called, seem to have stood very high in Jesus' estimation: patience, perseverance, "stick-to-it-iveness" (Matt. 10:22; John 8:31; Luke 9:62). In this parable he teaches that they count in prayer. If we want anything very much, we tease for it; at any rate, will not be put off with a refusal or two. God tests our desire and faith in this way. The time that Jesus prayed the whole night through, up on the mountainside, he must have fairly wrestled with the Father for heavenly wisdom wisely to select his apostleship. The power of prayer is largely to be determined upon whether the pray-er has Jacob's determination, "I will not let thee go except thou bless me."

III. ASK, SEEK, KNOCK. Ver. 9, 10

Jesus states the general principle that we get only what we go out for, find only what we seek; the doors don't open for us unless we knock at them. We have innumerable and constant demonstrations of this—to our joy, or disappointment! It would be strange indeed if it did not hold also in the sphere of religion. Jesus teaches that God doesn't force his gifts into our hands unless they are outstretched, that if his blessings are worth the having, they are worth the asking. It is interesting that prayer often brings us this experience: as we go on with our praying we feel that we are already and even then being answered.

IV. THE PARABLE OF THE REQUESTING SON. Ver. 11-13

Jesus' designation of God as Father has an important bearing upon prayer. You fathers and mothers, he says, weak,

selfish, human, as you are, find your highest joy in planning and toiling for your children's welfare. Almost any wish or whim of theirs is granted, if it be within your power. Don't you suppose, then, that this great and good God, Father, who loves you with an infinite love, as I am trying to tell you, will bestow the things you ask for; good things that is—Jesus' restriction, "good things" is often overlooked. That which would be bad for us, Jesus emphasizes, God doesn't give, pray how we may. The heavenly Father is greater and better than you are, so his gifts are vast, larger and richer than yours to your children. If evil men, what God?

Practical Questions for Class Discussion

- ¶ Do you ever try to pray your own prayers after the manner of the Lord's Prayer?
- ¶ What are some of the benefits of prayer forms: posture, seasons, prayer books, etc.?
- ¶ What would be your criticism of the ordinary pulpit prayers to which you listen?
- ¶ Do you ever thoughtfully, reverently criticise your own prayers?
- ¶ What are some reasons men lose confidence in prayer? Explain how wrong ideas of prayer bring this about.
- ¶ Some praying is criticised as "teasing God." What does Jesus have to say about that?
- ¶ Does not God's knowledge of our wants and needs make prayer superfluous? What does Jesus have to say about this? (We do not pray to give God information, but to express to him our sense of need and dependence.)

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

If we believe that to be is better than to have, I think prayer is easily understood. To me, prayer becomes complicated when there is a yielding to the understandable tendency to make it a yearning for the consummation of selfish ends. To the real Christian, man is possessed of infinite possibilities in the development of character. I picked up a book recently for random reading. The author is the Bishop of Peoria (at the time of authorship), J. L. Spalding. Its title, *Education and the Higher Life*. Freely transposed, his writing may be summarized as follows: Education is never finished. When great men walk in the shadow of God, they are both illumined and darkened. Thus Newton thinks his knowledge ignorance, and Saint Paul thinks his heroic virtue to be naught. The secret of a happy life lies in the conservation of strength to culti-

vate our nobler nature. (And here quote exactly): "Ask God to inspire you with some great thought, so abiding love of what is excellent, which may fill you with gladness and courage and in the midst of the labors, the trials and the disappointments of life, keep you still strong and serene." Prayer, directed toward those ends, becomes immediately explicable.

I saw, in November, the football game between Ohio State University and Notre Dame. For a football fan, the game was a hair-raiser. In the final minute and half Notre Dame put over the winning touchdown. Ardent Catholics evidently linked the success of the game with glory to the Catholic Church. Behind me in seats of the stadium audible prayers were uttered. One male "rooter" repeated several times: "I will attend every mass I will attend every mass!" As the winning touchdown was made by Notre Dame, he was heard to say: "I will do it, and I will do it!"

The third-string quarter-back of the Ohio State team, as he was about to receive a punt, was seen to cross himself. No doubt a prayer was simultaneously said. It is reported that the coach of the Southern Methodist team (conceded to be one of the three great teams of 1935 in the United States) always says a prayer with his men at the meal immediately preceding a game. Who can appraise the value, the efficacy, or the propriety of prayers under such circumstances? Certainly not this writer. All that I can say about them is that to me prayer becomes a little harder to understand under events like those mentioned.

I have been told that a former great baseball pitcher of my alma mater, who is now president of a state university, always resorted to prayer before entering a game.

In the theological seminary someone suggested that the initials of the word ACTS would aid in shaping proper petitions to God: A—adoration; C—confession; T—thanks; S—supplication.

"Leaving quibbles to those who can find no better use for life, the wise, with firm faith in God and man, strive to make themselves worthy to do brave and righteous work."

God surely will honor prayer dedicated to such an end.

Before My Class of Women

Colena M. Anderson, McMinnville, Oregon

One morning after I had had a day of fever, one of my sons came to me.

"How are you this morning, mother?"

"Much better, son, thank you. My temperature is normal."

"I knew you'd be," he said, and if a boy can smile a Mona Lisa smile he was smiling one.

"How did you know?"

"Oh, I just knew."

Then I, too, knew the source of his sure knowledge. I saw in his eyes that he had prayed for me.

Almost I asked: "But if I were not now better? Would you then think that our prayer had not been answered? Many sons have prayed for mothers who do not get well, and many mothers have prayed for sons who in spite of all the prayers die."

But that moment, I knew, was not the time for such searching analysis of prayer. One does not stand before a full-blown rose and question its right to beauty and perfect maturity because at some other place at some other time a rose on some other bush withered in the bud. One could never get a full answer from the perfect flower; one would also have to study all the conditions that withered the other bud.

So with that prayer, for who was I to say that my son's prayer had not been the deciding factor in my swift recovery? How was I to know just how that lad

of mine had prayed? How was I to know but that his was the "prayer of faith that saves the sick"? (James 5:15.)

For prayers of faith do save, I know. Never do I think of the saving power of prayer but I remember two very distinct experiences when prayer brought health and strength. Each woman here could add her own vivid experiences, and each class, collecting such experiences, might publish its own volume on "Why We Should Pray?" For far more convincing than reasoning about prayer are the actual experiences with prayer. A theologian may list his reasons, one, two, three, and we women, sitting in the pews, supply our own proofs for his statements.

1. *Prayer brings one close to God.* Yes, we remember the time when we forgot where we were for the glory of the light that shone about us and the depth of the peace within us. Had there been a stone near we should have placed it over that spot in the woods and named it our Bethel (Gen. 28:16-19).

2. *Prayer reveals God's will for our lives.* We nod our heads in approval. We know that's right, for we've tested it. If it were otherwise how should we have had our answer that night in front of our open fire, when we placed two comely roads before the Lord and asked him to point out which was ours?

3. *Prayer gives strength for trials that otherwise would be unbearable.* We look up, and if the speaker is young we wonder if he knows how true his words are. What but the prayer of our old Chinese *amah* gave me strength to stand on my feet again after having crumpled to the floor as the doctor was working over our little girl who had been struck by a passing car?

These are but the first in a long, long list of reasons that can be given to the question, "Why should we pray?" The change of one word in that would give us a question that needs but one sentence for its answer. If we should ask, "Why *do* we pray?" all of us, I am sure, would answer, "Because we cannot help ourselves." Which, of course, has a double meaning with each meaning fundamentally true: We pray because there is something in us that urges us to pray as there is something in us that urges us to breathe; also we pray because there is something in us that recognizes a dependence upon something outside of ourselves.

Dear Lord, teach me to pray as Jesus prayed,

That I may walk in nearness, too;

That I may journey unafraid,

And know how best thy will to do.

Teach me to pray as Jesus prayed,

That through my days there, too, may be

Sufficient strength for burdens laid

Along the path marked out for me.

With the New Translations

Stanley I. Stuber, Clifton Springs, New York

THE PERFECT PRAYER

The following paraphrase of the Lord's Prayer is based upon the readings in the modern translations of the New Testament:

Our Father-God, help us to keep thy name holy. Thy kingdom come. Give us each day all the bread that we shall need; and forgive us our sins against thee, as we have already forgiven those who have sinned against us. And bring us no more temptation than we are able to bear.

Moffatt has this rendering: "Give us our bread for the morrow day by day."

There is a great lesson in persistency in the Scripture for today. While the sleepy, selfish neighbor would not get up and provide bread for friendship's sake, because he was "pestered" (ver. 7), he did, when he could endure it no longer, arouse himself and act the part of the good neighbor. However, if we want to win the *love* of our neighbor we would better not push—in practice—this teaching too far!

Bad as we are, even with our "human frailty" (ver. 13), we give our children gifts that are good for them. How much more will a good God care for his own children.

The Lesson Lived

Susanna G. Fisher

PERSISTENT PRAYING

Because of his importunity he will arise and give him (Luke 11:8).

The *Free Churchman* prints this story: "A very valuable and heavy bell was sunk in an Eastern river, and unavailing efforts were made by various engineers to raise it. At last a clever native priest asked permission to make the attempt on condition that the bell should be given to his temple. He then had his assistants gather an immense number of bamboo rods. They were taken down by divers, one by one, and fastened to the bell at the bottom of the river. After many thousands of them had thus been securely fastened, it was noticed that the bell began to move, and when the last one had been added the buoyancy of the accumulated rods was so great that they actually lifted that enormous mass of bronze to the surface of the stream. Every whisper of believing prayer is like one of the little bamboo rods. For a time they seem to be in vain, but it was the one more rod, the last featherweight of power, that made all the others effective and brought the consummation."

PRAYER reaches high enough to touch the throne of God and low enough to get underneath the needs of the humblest of men. Prayer arouses our spiritual energies and draws forth our dormant resources.—*Christian Index*.

LESSON XII. MARCH 22. HOW TO PUT THE KINGDOM OF GOD FIRST

Luke 12. (Verses printed, Luke 12: 22-34)

GENERAL THEME: JESUS TEACHES TRUE VALUES

[This lesson prepared by KENNETH C. MACARTHUR, Sterling, Mass.]

Devotional Reading for the Opening Service: Psalm 23

KEY VERSE: Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matt. 6: 33

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to mor-

row is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

for which it stands, but he laid the principal emphasis upon the things which are spiritually precious.

The Lesson Before Us

I. ANXIETY

Similar words to these occur in the Sermon on the Mount, but Luke relates them to the parable of the Rich Fool. The disciples may have thought they were so poor that this story did not apply to them; but people of every economic status are in danger of being too much occupied with thoughts of money and material things.

There is a sordid, grinding care about the finances that causes many to ignore the fact that dollars cannot buy the things of utmost value, like health, appreciation of nature, art, music, literature, friendship, family happiness, the gift of the Holy Spirit.

Heedlessness is not recommended, nor is improvidence. In the parable of the Talents Jesus praises the servants who exercised business foresight, but he tells us not to be "anxious." In Old English "thought" sometimes meant "worry," and the King James translation is misleading here. "Lord Bacon tells of an alderman on the verge of bankruptcy who 'died with thought and anguish'" (New Century Bible).

II. THE FOLLY OF WORRY

1. *God has given us life.* Having done this great thing, surely we can trust him to do the smaller thing of providing for our earthly existence.

2. *He provides for the ravens,* which, unlike the Rich Fool, have no barn. The lovely lilies, unconscious of care, are clothed in splendor. How much more will our heavenly Father provide for us. Experience indicates that people who trust in God may not get rich, but they may manage "to get along." As the Psalmist said: "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Perhaps the word translated "statute" should be rendered "age." Who by worrying can add eighteen inches (a cubit) to his life's journey? In Psalm 39 we find a similar use of a measure of space for time: "Thou hast made my days as an handbreadth."

3. *Our vexing cares* will not get anywhere. How foolish to imagine that a loved one has been killed in an accident when he is late. The reasonable Christian thing is to be calm and trustful.

"If we are rich in soul, we do not need to be rich in gold, to make life lively and happy" (J. R. Gunn).

A Bible Message for Every Day

Monday. Minor Values. Luke 12: 13-21. It is well to be industrious and shrewd, but a true life cannot be maintained by selfish ownership of property. The man who thinks that, though wise in the ways of the world, is the only one whom Jesus ever called a fool.

Tuesday. Major Values. Luke 12: 12: 22-34. On this day multitudes honor Saint Patrick, who brought the Christian faith, with schools and churches, to Ireland, where he had been a slave. He lived for the major values of service and sacrifice.

Wednesday. Imperishable Values. John 6: 25-40. Most people, like Christ's contemporaries, seem interested only in "the meat that perisheth," forgetting that man does not live by such bread alone. Christ is the true bread, whereof if a man eat, he shall live forevermore.

Thursday. The Abundant Life. John 10: 7-10. The economic distress of recent years has naturally caused multitudes to desire "more abundant" living, but all too often they do not realize the need of spiritual wealth for their needy personalities.

Friday. The Greatest in the Kingdom. Matt. 20: 20-27. In the Christian social order high rank depends upon usefulness to one's fellow men. As Doctor Fosdick has pointed out, service is the inexorable demand for all true life.

Saturday. Things Most Worth While. Mark 9: 33-37. The greatest values are not found in the glory of a Napoleon, a

Mussolini, a Hitler, but in the spirit of the child? May we add to humility other values of the questioning mind and the joy in play? Surely they are among the things worth while.

Sunday. God's Goodness and Mercy. Psalm 23. The believer in a Christlike God, in a Good Shepherd at the heart of all life, has found the greatest of values, goodness and mercy, in spiritual nearness to him.

At the Threshold of the Lesson

Many Christians do not realize that there have come down to us certain sayings, attributed to our Lord, called Agrapha because unwritten in the Gospels. Some have been dug up in Egypt, others have been preserved by Mohammedans, still others in the writings of the fathers of the early church. One of the best authenticated of these deals with values, and reads: "Be ye approved money-changers, rejecting the false, keeping the good."

More than a generation ago, the great German scholar Ritschl taught that our religion is not concerned with judgments of facts, but with judgments of values.

We are not deeply interested in certain happenings in Jewish history. We are deeply interested in what makes life worth living; and we believe that in Christ's teachings these vital matters are revealed. He realized, as every reasonable person does, that we have material necessities, and he recognized the value of daily bread and all the earthly things

III. THE HEATHENISM OF WORRY

1. "For all these things do the nations of the world seek after." Those who do not believe in God are anxious, because life holds nothing for them except material things, and these cannot abide. When we worry we deny God's love, knowledge, power—his very existence.

2. *Modern life is full of cares.* The depression has made millions uneasy as to employment, investments, even as to the source of their next meal. But even in normal times there is anxiety for health, business, promotion, personal recognition, the physical and moral welfare of those whom we love.

3. "Fret not thyself." Worry about earthly things is futile, and especially inappropriate for a Christian. Developed personalities show us the possibility of being well-poised, calm, serene, efficient and happy, even when staggering disasters befall. Victory is based on confidence in the Eternal. How tremendously practical is religion, which enables one to come off more than conqueror over the ills that afflict mankind. "O Lord of Hosts, happy is the man that trusteth in thee!"

IV. THE KINGDOM OF GOD

1. *Great causes make us forget our troubles;* as experience shows. Devotion to unselfish ideals delivers us from morbid introspection, indulgence in hurt feelings, and from the pettiness of allowing ourselves to be "upset" and "jittery." "Expand your soul," Emerson advises.

2. *What is the Kingdom?* It is more than heaven after death: it is the doing of God's will in our lives and in the world. In its individual aspect it means that obedience to God's wise, holy, and loving purpose, from which peace of mind ensues; in its social relations it means a just and friendly world, a commonwealth of Christ, a universal family of the children of the Father. It means the end of injustice, war, poverty, ignorance, disease; a divine society on earth—"the far-off, divine event, toward which the whole wide creation moves."

3. *No lesser aim* can satisfy the devout and intelligent Christian; and it is big enough to include all worthy enterprises: economic, political, educational, philanthropic.

4. "Fear not, little flock." The followers of Jesus, like the prophetic remnant in the Old Testament, seemed few and weak, but the Shepherd promises his continuing care and love. "At long last the kingdoms of this world shall become the kingdom of our Lord Jesus Christ."

"Therefore we should not be absorbed in gathering the goods that perish, but by deeds of charity, inspired by gratitude to God and love to men, we are to lay up treasure in the heavens' which will never be stolen or destroyed; and as the heart always follows its treasure, our thoughts will be turned upward toward God; trust in his power and love will banish our anxiety and free us from care" (Erdman).

Practical Questions for Class Discussion

- ¶ Do ye think and talk mostly about our health and our business? Are we really concerned with the spiritual health of ourselves and of others?
- ¶ Am I gaining in self-control, kindness, unselfishness, trustfulness in God? Am I easy to live with? Do I lose my temper, say sarcastic and cutting things? Do I become peevish and "grouchy"?
- ¶ Do we allow ourselves to become distracted, worried, fearful of the future? Perhaps the greatest need in our day is peace of mind.
- ¶ Persons with strong, integrated, unhurried personalities, based upon genuine religious experience, do not "fly to pieces," nor make trouble

wherever they go. Inward peace has its relation to industrial and international peace.

- ¶ Do you consider the ravens and the flowers? There are spiritual values in the study and conquest of nature and in its revelations of beauty and meaning.
- ¶ What do you live for? Pleasure, money, prestige, power? Or for making righteousness and love dominant in your life and in the world.
- ¶ If you cultivate the inner, mystic experience of personal worship, you will hear "authentic tidings of invisible things," you will attain freedom from worry and a constant, intelligent, undiscourageable impulse to advance the Kingdom of righteousness, peace, and joy in the Holy Spirit.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

The place is a room in the dormitory of a theological seminary. Charlie and Ed are roommates. It is one of those periods when both are a bit tired from continuous and faithful study. Without any prearrangement, they both lay aside their books and drift into conversation. They are of the same age approximately. Ed has a rich experience in preaching, and expresses himself fluently. Charlie is in the same seminary class but is a novice, and is floundering around a good deal in getting himself oriented to the doctrines he is hearing and reading about.

Charlie. What did you think of the sermon last night—the business of laying up treasure in heaven with no concern about saving a snack for the ravenous stomach that God seems to have given each one of us whether saint or sinner?

Ed. I liked it.

Charlie. You don't believe it, do you?

Ed. Sure. Why not? What was wrong with it?

Charlie. Of course I don't know anything about the case, but if I weren't a theologian, I'd bet you a dollar to a doughnut that the good doctor who preached that sermon has a good-sized bankroll tucked away for a rainy day.

Ed. You are getting cynical as you often do when you are tired. Incidentally, you should quit that job you have at slinging hash and take the country church pastorate offered to you. It would be good experience for you, and the financial returns would be a bit greater. But never mind that. Why should not a man save for a rainy day? The preacher was not advocating hair shirts and sandpaper socks. He was not calling for starvation or even for fasting. If you would stop to think a minute—

Charlie. I am trying to think. You

will admit that the main point of his presentation turned on the lack of concern about tomorrow and a concentrated emphasis upon today, an ignoring of social and business devices to put a fellow on easy street, with a big hiatus in the calendar unprovided for. He would have us hop, skip and jump from today to eternity, as if manna from heaven were in vogue, and the ravens would set the table in quantity and variety to satisfy a Christian appetite. In my observation, a healthy Christian's stomach is as capacious and as demanding as a sinner's, and I will put my appetite alongside that of any husky backslider, agnostic or atheist for that matter.

Ed. As I started to say when you interrupted me (I accept the apology), the preacher assumed that his hearers had sense enough to know that material needs have to be met. Maybe he made a mistake in your case, Charlie. He was not delivering a homily on the profit system. Remember the expression he quoted, and give him credit for emphasizing the thought. He said something about the wisdom of having "no destructive anxiety about raiment or food or drink." Then he went on to argue that "our helplessness should teach us faith."

Charlie. All right, Ed. I am lucky to have you around here to keep me straight. Of course I know, and you know I know, that "the whole outlook on life depends on the central vision," and that "the sons of the divine order are not to lay up treasure on earth, subject to its losses and its anxieties." I do believe that such a sermon would be interpreted by the average, practical congregation as ignoring the duty of a man's providing for his own family's future needs.

Ed. But this sermon was prepared for and delivered to a group of seminary students who are supposed to have imagination and an appreciation of the value of

abiding principles. Take it in that light and get the comfort you are entitled to from the abounding faith I know well you possess. Why not give more freedom to your faith and more restraint to your fears? That is all the preacher was trying to say. Are you trying to string me just to make conversation?

Charlie. Yes.

(The quotations are from *The Messages of Jesus*, Sanders and Kent).

Before My Class of Women

Colena M. Anderson, McMinnville, Oregon

One Sunday evening after church a group of Linfield College students sat in front of our fireplace singing hymns. None of us cared to have the room flooded with the light of reading-lamps; we greatly preferred the flitting soft light from the flames, and so we were singing without books, just as the spirit moved us. We had sung "Abide With Me" and "Beneath the Cross," and had just finished "My Jesus, As Thou Wilt." There was a pause, a silence broken only by the crackling of the flames, and then I heard that last stanza being sung again:

Straight to my home above
I travel calmly on,
And sing in life and death,
My Lord, thy will be done.

It was one of the rare times in life when a silence throbbed. Then one of the throbbings became articulate. With all the intensity of a suppressed sob one of the senior girls asked, "But how, how can you *know* God's will for your life? How do you go about to find it?"

Her question is ours, too, pointedly ours, as we study today's lesson. *Seek ye first the kingdom of God*. Yes, but how does one go about to seek it? What road must we travel? As I have read and reread this twelfth chapter of Luke, I have imagined Jesus resaying the truths of this chapter in terms familiar to twentieth-century drivers caught in a traffic jam. I wonder if the verses would not then read something like this:

Meanwhile as the people gathered in thousands, until all traffic on all roads was stopped, Jesus said to his disciples, first of all, "You will never clear these roads for travel to the kingdom of God until you yourselves start off on the Road of Sincerity. Beware lest you be side-tracked into the Way of Hypocrisy (Luke 12:1). For the first few miles the two roads look very much alike, surfaced with the same smooth paving, shadowed by trees that seem to cast identical shade, but after a few miles you shall see the difference. The smoothness of the Way of Hypocrisy is but surface deep; underneath is quagmire that always finally triumphs and drags the traveler down (ver. 2). And the shade-trees you see along that Way are false ones that have no roots, the leaves of which shall die when the sun of tomorrow's truth shines upon them.

"Neither travel the Road of Covetousness, for a man's journey to the Kingdom is hindered by the abundance of baggage which he carries either in the trunk or on the running-board (ver. 15). There was a certain rich man who, as he turned the pages of the *Saturday Evening Post*, thought within himself, saying, I must have a new car from each of these factories. I will pull down my old garage and build a greater, perhaps two, and there will I keep all my new cars. I must also have my own private gas-tank. And I will say to my soul, 'Soul, you have many cars for many years; take your ease, eat, drink, drive and be merry' (ver. 17-19). But God said unto him, 'You fool! this night through your drunken driving you shall fall into a ditch and there shall come no wrecking crew to pull you out' (ver. 20). So is he that lays up treasure for himself and is not rich toward God.

"Therefore I say unto you, Take no thought for the make of your car, what brand of oil you use, nor for the trunk what food or clothes you shall put in it, for are not all cars made from the same elements that God has put into the earth, and do not all food and clothes come from the harmony of his sun and rain and earth? (Ver. 22.) The life is more than speed and the body more than silk and salmon.

"Watch well the road with all its signs (ver. 36), and let your hands be ever on the wheel and your headlights wiped and burning (ver. 35).

"When you read of rumors of war you say, 'Ah, now must I hasten to sell this stock and to buy that.' And when you see the sun come up on a Sunday morning you say, 'Ah, today the new road to the beach will be crowded with many cars.' And so it is.

"You hypocrites! You can read the stock-market quotations, and you can come closer to the truth about the weather than some of the weather bureau reports can; but how is it that you cannot read the signs that lead to the kingdom of God?"

As children play blind man's buff,
Nervously laughing, rough in their groping,
Dashing now here, plunging now there,
Doubtfully hoping, or sullenly moping,
So all too often we seek the Kingdom:
Eyes tightly kerchiefed with pride,
Bound round by malice or envy or greed,
Sightless we brush by God's side,
Nor pause in our rushing to hear a dear voice
That is saying, "Fill not your heart with wild fear;
All that you need your Father knows of;
Why grope in darkness so drear?"

THE Christian sense of stewardship, not the abolition of the right of property, is the cure for the hideous facts which drive men to shriek, "Property is theft!"
—Alexander MacLaren.

With the New Translations

Stanley I. Stuber, Clifton Springs, New York

DISMISS ANXIOUS CARE

Jesus tells us in this lesson to "dismiss all anxious care," for life is "greater gift" than food and material possessions. The pagans of the world put such things first; but not so Christians. The Christian knows that being anxious about worldly matters cannot "add a single hour" to his life. And he wants to live for the kingdom of God.

Therefore, we should not "waver between hope and fear" (ver. 29); in hope and salvation, we are certain, with our Lord. We shall win out with him. He will provide for our necessities—if we seek his Kingdom, and put it ahead of everything else. "Pagans make food and drink their aim in life. Christians make the kingdom of God the object of their pursuit.

Followers of Christ will not only give away their money, as Goodspeed translates verse 33, but will (using the *Twentieth Century* reading) "give in charity." Their gifts will be given wisely and the spirit of love. Every gift will come from Christ.

They will thus have "inexhaustible treasures" in heaven, and the more they give to men the more they will have in heaven (here gifts are of the spirit, as well as of material substance). Their wealth will be stored in the Kingdom, and because this is so, their hearts will be in, and with, their treasure. Hence indeed is wealth with a heart!

The Lesson Lived

Susanna G. Fisher

DESTROYING TREASURES

But rather seek ye the kingdom of God (Luke 12:31).

One is reminded of the story told by Lord Dufferin about his Irish estate. There was a fine old castle on the lake which was exposed to neglect and depredation through lack of a protective wall. The old ruin was of great value and the noble lord desired to preserve it at a heavy cost. So before leaving India he gave instructions to his steward to have a fine substantial wall erected all around it. On his return from India he went to see the estate and inspected the old castle, but found to his dismay that the castle had entirely disappeared and there was just a great modern wall of solid masonry enclosing nothing but the site of the old ruin. He called his steward and asked him what he had done with the castle that he valued so highly. "Och!" said he; "that ould thing, jist pulled it down and used the materials to build the wall!" A fine illustration of the way in which so many people were destroying the real treasure of life and putting their strength and energy into that which is worthless.

LESSON XIII. MARCH 29. REQUIREMENTS FOR CITIZENSHIP IN THE KINGDOM

Luke 13. (Verses printed, Luke 13: 18-30)

GENERAL THEME: JESUS EXPLAINS THE KINGDOM

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 62: 1-7

KEY VERSE: They shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God.—Luke 13: 29

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house

is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

A Bible Message for Every Day

Monday. The Growth of the Kingdom. Luke 13: 18-21. The hiding (ver. 21) is significant. Considering the world as a whole, Jesus did not make much of a stir there at first. How often also in his Kingdom's history quiet, out-of-the-way beginnings have grown into wide-reaching, magnificent enterprises!

Tuesday. The Door of the Kingdom. Luke 13: 22-30. Purpose, intention, striving are not enough—men must heed Jesus', "I am the door," "I am the way."

Wednesday. A Heavenly Kingdom. John 18: 33-38. "Coming down from God out of heaven?" Yes, but *coming down*. We are to be expectant, but likewise active for its descent!

Thursday. A Coming Kingdom. Matt. 16: 21-28. Our Lord's life, victory and glorification teach us that his Kingdom's highways are all beset with suffering, offenses, losses, crosses—but it is a Kingdom that is there at the end; and a King; and crowns for the faithful.

Friday. The Worth of the Kingdom. Matt. 13: 44-50. That "merchant man" (ver. 45) will have been an expert in pearls; he knew their value. Have you learned, not only the cost, but also the real values of the things of the Kingdom? So that you can appreciate them?

Saturday. An Everlasting Kingdom. Ps. 145: 1-13. Notice how the Kingdom is always compared in Scripture to durable things: precious stones, gold, rock! But how commonly men strive for that which will not bear such comparison!

Sunday. A Triumphant Kingdom. Isa. 62: 1-5. The word of God is full of failure, frustration, defeat—the prophetic message is sometimes referred to as "the burden of the Lord"—but all its finales are confident with hope or else shouts of victory.

At the Threshold of the Lesson

"The kingdom of God is set forward daily by the brave lives of plain people, by faith and love of which the world knows nothing, by prayer and patience." —George Hodges.

"Let then the sons of the Kingdom go forth and proclaim everywhere the approaching Basileia (everywhere) of God. Let them proclaim it in its kingly origin, its kingly purpose, its kingly nature, its kingly terms, its kingly extent, its kingly issue. Go forth then, O Church of the Kingly Testimony, and summon the nations to greet the advancing King!" —George Dana Boardman.

"When men go back to Jesus' message of the Kingdom they always find in it some truth, hitherto neglected, on which the new knowledge and the new endeavor can base themselves. 'In my Father's house are many mansions.' . . . There is room within its borders for all the meaning which men have found in it (the conception of the Kingdom), or will yet find. All fulfillments of the divine purpose were foreshadowed by Jesus when he spoke of the kingdom of God. The promise of it will always, as at the first, sum up his 'gospel.'" —Ernest F. Scott.

The Lesson Before Us

I. THE KINGDOM CONCEPTION IN SCRIPTURE

The Bible and Christianity had their origin in times when government was ordinarily conceived of in terms of kingship. Hence our religion is inseparably interwoven with figures and phraseology of royalty. There are, moreover, many reasons why king fittingly describes God and kingdom his rule. So too, the title "King" applied to Christ will never cease to be expressive and appropriate, no matter how thoroughly monarchy shall be discarded by the nations.

The Old Testament, as might be expected, is full of references to God's kingdom, in the sense of his spiritual reign among men. Even after the establishment of the monarchy the feeling persisted that God was Israel's king. In later Jewish literature the term kingdom of God was applied to the anticipated Messianic kingdom.

"Kingdom of God is a term applied to the ideal future which the Old Testament prophets expected soon to become a reality. During that age the will and purpose of God would be supreme; and conditions in the kingdom would be an expression of the character of God himself." . . . "Every Jew would understand the phrase, 'the Kingdom,' or 'reign of God.' It might be paraphrased as 'the world as God meant it to be'" (The Abingdon Commentary).

II. JESUS AND THE KINGDOM IDEA

Jesus took this older conception of the kingdom of God and embodied in it the whole plan, purpose, program and destiny of his mission of redemption. Matthew ordinarily employs kingdom of heaven (thirty-two times) and kingdom of God (four times) where Mark and Luke give kingdom of God (Mark fourteen times; Luke thirty-two times). Jesus undoubtedly used both expressions interchangeably. Strict Jews avoided the use of the divine name; and Matthew was, supposedly, writing for Jewish and Jewish-Christian readers.

To make the expression more meaningful to modern readers some recent translations adopt "reign of God" for kingdom of God. This is misleading, for kingdom means realm as well as reign.

John the Baptist had declared the approaching inauguration of the Kingdom (Matt. 3: 2); and when Jesus entered upon his active ministry it was with the announcement that the Kingdom was at hand—"is near," "is close at hand."

The importance of this term kingdom of God in a study of the Christian re-

ligion may be realized from the fact that such study involves the whole field of the gospel, in all its aspects. In Jesus' conversation with the young ruler (Luke 18:18) the three phrases kingdom of God, "eternal life," and "be saved" are applied to one and the same thing.

Men have differed widely in their understanding of the term, but this has been, perhaps, because they have given it too narrow a meaning and application. Kingdom, God, and heaven are big words, and the King who came to set up the kingdom was the divine Lord Jesus.

III. WHEN AND WHERE?

It is the kingdom of God because it is the unfolding of God's increasing purpose for humanity. *It is the kingdom of heaven* because its origin, its end, its King, the character and destiny of its subjects, its laws, institutions and privileges, are all heavenly. It is both heavenly and earthly; both present and to come. It is the church, but at the same time larger and smaller than the church. It is both "within you" and "among you"; the possession of the spirit of man by the Spirit of God; all moral forces unified in Christ; and his absolute rule over redeemed humanity.

IV. THE LITTLENES OF THE KINGDOM'S BEGINNING; THE PARABLE OF THE MUSTARD-SEED. Ver. 18, 19 (Matt. 13:31, 32; Mark 4:30-32)

The mustard-seed here is the kingdom, not the gospel. Did men, perchance, ridicule Jesus when he claimed that his ministry that was, after all, a comparatively insignificant affair, was the beginning of a kingdom of God? Jesus admits: Yes, it is insignificant. The multitudes come out to witness my wonder-working and listen to my new doctrine; but only a few accept it. Nevertheless, it is God's truth, germinal with his Spirit, and so its inevitable destiny is to grow into a divine empire, world-embracing, glorious, eternal, ultimately merging into the fulfilled and absolute reign of God.

Here Christianity finds one of the surest proofs of her Lord's divinity: no mere man would have dared utter such a prophecy as is involved in this parable. But the King may tell of his kingdom!

Mustard-seed is a common symbol in the Orient for minuteness. "In the proper season the traveler (in Palestine) may ride by mustard bushes as high as his horse, and alive with flocks of merry bullfinches or of rock-pigeons feeding upon the seed" (Thompson).

V. THE PARABLE OF THE LEAVEN Ver. 20, 21 (Matt. 13:33)

It has been said that this parable should gain for our Lord the title, "the Divine Optimist." "Three measures of meal" would be fully a bushel; a large amount, therefore, contrasted with the tiny bit of yeast employed. The gospel was "hid" at first in the mighty Roman Empire; after a time the world awoke to the fact

that that empire had become Christianized. "Leaven is a silent agency. So is the kingdom of God. . . Leaven, salt, light, are silent forces—as are all God's mightiest powers" (Buttrick).

"Who would have dreamed, seeing Jesus and his disciples on the highways of Palestine, that from that small band of men would issue the Christian church with all its world-wide activities. The great difference between cause and consequence suggests also that there are other forces at work besides those we observe—forces which take our small human efforts and through them attain results for which those efforts alone are unable to account."—*J. Newton Davies.*

VI. THE PARABLE OF THE LATE ARRIVALS Ver. 23-28 (cf. Matt. 7:13, 14, 22, 23)

"Agonize to enter in," is the literal meaning of the Greek in verse 24; Goodspeed has "You must strain every nerve to get in through the narrow door." The word "strait" of our A. V. is derived from the Latin *strictum* (cf. "strait-laced," "strait-jacket"), and of course has no relation to "straight," though they are often confused.

"No man in his wits would choose to go to the gallows because the way to it is smooth and pleasant, nor refuse the offer of a palace and a throne because the way to it is rough and dirty; yet such absurdities as these are men guilty of in the concerns of their souls" (Matthew Henry).

We have a picture of late-comers waved away from a window. They sought, but did not strive; wished for heaven, but would not abandon earth. Or sought too late. Or sought to enter by other doors, when Christ is the only door (John 10:7; 14:6).

Practical Questions for Class Discussion

- ¶ The term "kingdom of God" ("kingdom of heaven") is such a common and important one in the New Testament that we should endeavor clearly to define it.
- ¶ It is essentially spiritual. It is identical with the visible church at the same time it has its concrete embodiments; as, for example, the church.
- ¶ All of the church who are truly Christ are in the Kingdom; some are in the Kingdom who are not in the church; and some, although in the church, are not in the Kingdom.
- ¶ Yet did Jesus himself make any distinction between the Kingdom and his church?
- ¶ What evidences do you see in the world today that the Kingdom is making progress? That it is failing to make progress?
- ¶ Why did not Jesus fulfil the expectations of the Jews by ushering in once the full triumph of the Kingdom?
- ¶ Whatever deeper meaning and implication the parable of the Mustard-Seed may have, it always brings a lot of comfort to the Christian who realizes, that his endeavors for the kingdom of God can never be large, that God will make them so.
- ¶ Notice that in the parables we have studied, and in others, Jesus likened his Kingdom and its principles to real things and possible happenings. What pains he takes to make his teachings and truths clear, as well as to fix them in our memories!

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

The kingdom of God, as to definition, is elusive. Jesus explains it in the lesson for today, and Matthew has much to say about it. It seems to be, however, one of those overpowering concepts that defy even skilled attempts to confine its significance inside of a string of words called a definition. Sincere clergymen in our own denomination differ among themselves as to whether it is to be realized on earth or consummated in heaven hereafter. Is it a definite place, or is it altogether a state of mind and heart (within you, or in your midst)?

The relation of the church to the kingdom of God has been the cause of much conjecture. When we use the word "church," we may think of professedly Christian denominations. They are hierarchical, synodical, presbyterial, confederal, confederative, or congregational. Sometimes we think of churches as a

whole and sometimes separately. The church universal is to some Christians the same as the Kingdom.

To me, the kingdom of God is an increasingly powerful force, in which the will of God, as apparent in the Christ-spoken and Christ-lived principles of righteousness, is regnant in the heart and life of the individual and in the constitution and behavior of society.

I think of the church as Christianity organized. I think of missions as Christianity deputized. I think of the kingdom of God as Christianity realized. Whether or not this is the correct conception, I of course do not know. It helps me much, however, to think of the church as architect, missions as the workmen, and the Kingdom as the temple; or, to use another figure of speech, of the church as the guide-post, missions as the highway, and the Kingdom as the goal. It seems to me that Jesus pointed to the kingdom of God as the superchallenge to his followers, as the summum bonum of Christ-

ianity. The number of parables of the Kingdom spoken by Jesus, and the number of times the term is used in his discourses, show how prominent a place the Kingdom had in his thoughts.

Commentators have summarized the teachings of Jesus about the kingdom of God under the following divisions:

1. It is like a seed. It is mysterious, but it will grow and spread.
2. It is a pearl of great price. Wise is the man who will sell all he has to obtain it.
3. It is like yeast. It is pervasive. "The whole of life will be gradually leavened by the secret power of the Kingdom."
4. It will some day be supreme, growing from a seed to a mighty tree.
5. Opposition is found from within the Kingdom. There are tares in the wheat.
6. The Kingdom is hidden treasure. This is from another parable emphasizing the parable of the Pearl of Great Price.
7. It is inclusive. Look at the Golden Text for today.

Before My Class of Women

Colena M. Anderson, McMinnville, Oregon

The clerk at our county clerk's office was surprised when I asked for the *Manual for Information of Immigrants and Foreigners*. If he sees this article he will know why I asked, for as I began thinking of the requirements for citizenship in the kingdom of God the thought came to me that I had never seen a printed list of the requirements for citizenship in the United States. Of course I knew them: loyalty to country and its Constitution, reverence for its flag, obedience of its laws, responsibility in voting, defense of it against all enemies, but I wanted to see them in print.

On the back of the blue-green front cover I find now the American's creed: "I believe in the United States of America as a government of the people, by the people, for the people . . . established upon the principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes." If that were rigidly applied to some of us would have to forfeit our citizenship. The creed, it is true, says only "I believe," not "and I shall act upon that belief," but all of us, I am sure, know that the second is implied in the first. What then of the citizenship of those who run another citizen out of town because the color of his skin differs from theirs?

Jesus tells us what happens to would-be citizens of the kingdom of God when they do a thing like that. "But he shall say, I tell you, I know you not whence you are; depart from me, all ye workers of iniquity" (Luke 13:27).

"But," say some of you, "these people who have an aversion for skins of colors other than theirs, these are hardly to be called 'workers of iniquity'!" Perhaps, too, should also think that a harsh term for such as they if the marginal

notes in my Bible did not refer me from Luke 13:27 back to Psalms 101:4-8, and there I read, "Whoso privily slandereth his neighbor, him shall I cut off; him that hath an high look and a proud heart will I not suffer."

One other paragraph in the *Manual of the United States* came to me with renewed meaning. "When you take the Oath of Allegiance you promise to give up your allegiance to your former country. . . America says when you become an American citizen you must remember that henceforth you have one country, and that country is America. . . If you will be true to her, America will be glad to have you as a citizen. If you do not wish to be true to her, do not ask to be made an American citizen. In that case you may return to your native land. You cannot have two countries." How like Jesus' words, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon" (Matt. 6:24).

Repentance (Luke 13:3, 5), faith and patience (Luke 13:26-28), true understanding and deep fellowship, not mere surface acquaintance (Luke 13:26-28) and universal brotherhood (Luke 13:29)—these are some of the requirements for the citizenship in the kingdom of God as set forth in the *manual* of Luke 13.

"They shall come from the east and the west, from the north and the south they shall come." But still there are some men among us who question these words of our Lord.

"From some lands, yes, dear Jesus," they say. "The people who look something like me. But surely it never can be that when yellow and black men confess, they shall sit rank on rank. . ."

But no more do I hear. At their side Jesus stands looking down on deep scars on his dark Semite hands.

With the New Translations

Stanley I. Stuber, Clifton Springs, New York

THE MEANING OF THE KINGDOM

Just what is the kingdom of God like? According to the Master it is "like a grain of mustard-seed which a man took and put into his orchard, where it grew up and became a tree, and the wild birds roosted in its branches" (Moffatt).

In the second place, our Lord likened the Kingdom to "yeast which a woman takes and buries in a bushel of flour, to work there till the whole is leavened" (Weymouth).

Jesus well knew what the cost of his Kingdom would be, as he passed through village after village, "steadily proceeding toward Jerusalem." He knew that it would mean a cross—a cruel, bloody cross. Few would walk in this way of the cross, in this "path of salvation"; yet many would claim to be his friends.

We all have to pay a price in order to enter the Kingdom; and the Master

tells us (ver. 24) to "strain every nerve to force" our way in. It will be well worth the cost.

Just to know Jesus in the flesh, just to know him in creeds and churches, does not prove that we are his friends. Unless we have his Spirit, unless we give ourselves to his cause, he will say to us (ver. 27), "You are no friends of mine!" We cannot be "wrong-doers" and still retain him as a close friend. Such "friends" are none of his.

Because it is Christ-likeness that counts, and not especially church-likeness, we must be careful lest we are found on the outside at the great "banquet in the kingdom of God." Others, from the north, south, east and west, may get in and we—in spite of our Christian "label"—be shut out. At this banquet those who are first now will be last, and those who are last now—according to worldly standards—will be first of all. Christ will then look at the heart and desire, and not at the pocketbook or earthly position. This banquet, for many, is likely to prove a great surprise party.

There is one outstanding lesson that we learn from this month's study, and it is: The kingdom of God is set high, on a moral plane of life, and all those who would enter it must climb upward, step by step, by the path which is called "the Christian way of life."

The Lesson Lived

Susanna G. Fisher

DEATH'S DEFEAT

Young man, I say unto thee, Arise (Luke 7:14).

Two Korean women stood watching a funeral procession on its way to the foreign cemetery. "What sight is this?" asked one. "The burying of the good missionary's little son," answered the other sorrowfully. "That is very, very sad," replied the first sympathetically. In Korea a son is by far the most precious of all possessions. "Yes, it is very sad; but not so bad for them as for us," said the other. "They know something that makes them sure that they will get their children back some day. We know nothing about how to get ours back again." To the Christian Easter means death's defeat.—*Selected.*

THE POWER OF GOD

God hath visited his people (Luke 7:16).

I have learned this lesson, that sin is mighty, but God is mightier; I have learned that man is impotent himself! I have learned that no man need be regarded as beyond redemption; I have learned that for the ruined life there is restoration, a power, a peace, and a joy unspeakable; I have learned that the care and the misery of this church are in the homes where Christ is absent; that the happiest homes are the homes of the redeemed.—*Dr. J. H. Jowett.*

Order of Worship

AIM OF THE QUARTER'S LESSONS: From a study of Luke's Gospel to learn the love, sympathy, and helpfulness of Jesus in meeting human needs; to set forth the ways in which he meets these same needs today; and to inspire his followers to service for others in the name and spirit of Jesus.

OPENING MUSIC. Piano, organ, or orchestra. The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "O Day of Rest and Gladness"; "Fairest Lord Jesus"; "Looking Upward Every Day."

RESPONSIVE READING.

Superintendent. In the beginning was the Word, and the Word was with God, and the Word was God.

School. The same was in the beginning with God.

Superintendent. All things were made by him; and without him was not anything made that was made.

School. In him was life; and the life was the light of men.

Superintendent. That was the true Light, which lighteth every man that cometh into the world.

School. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Superintendent. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

School. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth.

HYMN. Suggested: "Give of Your Best to the Master"; "I Am Thine, O Lord"; "O Beautiful for Spacious Skies."

SCRIPTURE READING. Suggested: Mark 1: 21-34; or Mark 8: 34 to 9: 8; or Isaiah 53.

SPECIAL EXERCISES, such as birthday offering, missionary, evangelistic, or temperance talk.

HYMN. Suggested: "Jesus Is Tenderly Calling Thee Home"; "I Will Sing the Wondrous Story"; "The Whole Wide World for Jesus!"

PRAYER (by one of the teachers, or the pastor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

SECRETARY AND TREASURER'S REPORT.

HYMN. Suggested: "We Plow the Fields and Scatter"; "Hark, Hark, My Soul!"; "Take the Name of Jesus with You."

BENEDICTION. Mizpah, or Numbers 6: 24-26 (in unison).

"TRUE worship is a recognition of the worthship of God. It is the open declaration of his existence, the apprehension of his presence, the comprehension of his greatness, the contemplation of his love, and the adoration of his goodness." Worship has many forms. We pour out our souls in hymns of praise. We confess our sins in thoughts and words. We listen to him

speak to us through his Holy Writ. We adore his holy name for the wonderful love wherewith he has loved us. We praise him for the beauties of nature and for the manifold blessings and comforts we enjoy. We try to present our bodies a living sacrifice and our means to support his work. "Thou hast made us for thyself, and our heart is restless till it find rest in thee!"

Bibles for Gifts and Rewards

PRACTICAL HELPS BIBLE

No. B28—AMERICAN STANDARD VERSION

This is the latest edition of the American Standard Bible. Printed from new plates, just off the press. Note the bold-face, self-pronouncing type.

Specimen of Type

children of is'ra-él, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? 14 And God said unto Mō'sēs, I AM THAT I AM: and he said, Thus

¹ Or, I AM, BECAUSE I AM. Or, I AM WHO AM. Or, I WILL BE THAT I WILL BE.

shall ask of her neighbor, her that sojourneth in her jewels of silver, and jewels and raiment: and ye shall put upon your sons, and upon daughters; and ye shall the ē-gyp'tians.

4 And Mō'sēs answered and said, But, behold, they

² Heb. *Ehyeh*. From the same root as

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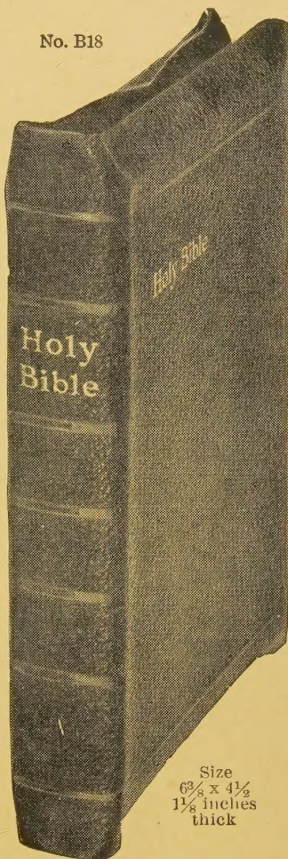
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Jesus feeds five thousand: he walks on the sea.

S1

CHAPTER 6

1 Jesus feeds five thousand: 19 he walks on the sea to his disciples. 22 The people flock to him; 32 he declares himself the bread of life. 66 Many disciples forsake him; 68 but Peter confesses him.

AFTER these things Jē'sus went over the sea of Gālī-lee, which is the sea of Tī-bē'ri-as.

2 And a great multitude followed

14 Then those men, had seen the miracle did, said, This is of a prophet that should come in the world.

15 ¶ When Jē'sus perceived that they would take him by force, to make king, he departed alone up into a mountain himself alone.

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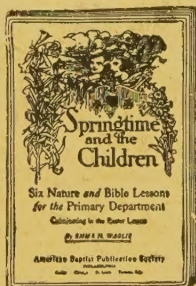
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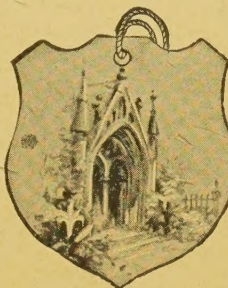
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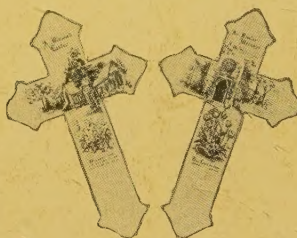
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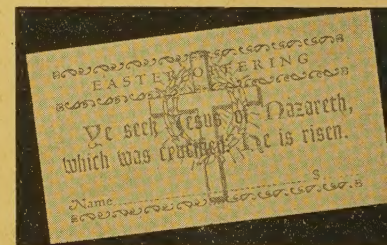


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